ASTROLOGER ANATOMIZ'D:

Or, the Vanity of

Star-Gazing Art

DISCOVERED,

BY

Benedictus Pererius.

And rendered into English by *Percy Enderbie*, Gent.

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To the Splendor of his Countrey, Sir *ROBERT BOLE*, Baronet, Burgeſs for the ancient City *Caer-ludcoit*, now called *Lincoln*.

ASTrology ever ſince the firſt diſcovery, hath been highly eſteem'd, and held in great repute, and that by convincing Reaſons and the profound Judgements of able Philoſophers: but as moſt true it is, that corruptio optimi fit peſſima, *ſo is it here; for in proceſs of time, an adulterate and ſpurious Birth crept into the World, giving her ſelf the nomenclation of Aſtrology; and with her Charms and Incantations, promiſing to tell Fortunes, predict future Events, and work Wonders, hath ſo enchanted and intoxicated the over curious Brain of deluded Man, that ſhe is adored as a Goddeſs of higheſt concernment; and every poor ſoul (be there but a Spoon loſt) muſt go to her Flamins to know what is become thereof. Love-ſick Girles are great Suppliants at this Shrine, which enricheth*

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rieheth the Wise Man *(forsooth as they call him) with many a Half-Crown. To unmask this Hypocrite, Peregrius hath spent many hours, and not fail'd of his purpose: I have taught his Book to speak English, and humbly beseech you, that it may appear in publick under the shadow of your wings; and that you will (this happy Parliament) grant it a Protection, to keep it from the Arrests of* Momus *and* Aristarchus, *their Serjeants and Catchpoles. And for your noble Favour herein, I shall ever subscribe my self,*

SIR,

Your most Humble, and

Faithful Servant,

Percy Enderbie.

The Preface.

SO great is the impudency and madneſs of thoſe (whom fools call Judgement-giving, or Judiciary Aſtrologers) that they will needs perſwade the vulgar and illiterate, that the moſt holy and ſacred Scripture (as they boaſt and brag it) not onely winks at, but gives full power and authority to their Art of Aſtronomy; and therefore, forſooth, God created the great Lights and Luminaries of the Heavens, the Sun, Moon, and Stars, and ſaid to them, *Let them be for ſigns, &c.*

Which words they will needs wrest to ſpeak thus; that by Aſtrological divination, and obſerving the motion of the Stars, they can prognoſticate things to come, and future events: This grand error hath cauſed St. *Ambroſe*, St. *Baſil*, and divers other Fathers, upon the true expoſition of thoſe words to enlarge themſelves; and upon ſound Fundamentals, not onely to impugne and diſprove, but alſo to lay open the vanities and fopperies of Aſtrological Predictions. By the example of which Fathers, but more eſpecially by the heavy and ſeveral Sentences in holy Scripture againſt thoſe kinde of Aſtrologers, being moved, and alſo by a juſt hatred againſt them, by reaſon of their

their fraudulent cheating, and pernicious lyes and couzenage, this Book is undertaken to confute and refell those fantastick Divinations: which is hoped will be accepted by all; as being for the utility and good of all. *Johannes Picus Mirandulanus* hath written very largely and learnedly upon this subject, but his prolixity retards his Readers from perusing his whole works; therefore in this Tract (though the field be large and spacious) such method shall be used, that nothing shall be brought upon the stage (yet many curious Questions offer themselves) but onely such as shall be succinct, and most conducing to the purpose. In this Treatise against the vanity of this sort of Astro-

Astrologers, I will reduce all into five Chapters.

In the first shall be demonstrated, that Divination is opposite and contrary to Sacred and Ecclesiasticall Doctrine.

Secondly, That Astrologers are totally ignorant of Celestiall and Heavenly things.

Thirdly, That this Divining and Fore-telling Art is contrary to Reason and Philosophy.

Fourthly, That the Stars are so far from being the Efficient Causes of things to come, that they are not so much as evident Signs.

Lastly, Reason shall make it appear, that no Predictions of Astrologers can be infallible and true.

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The Astrologer Anatomiz'd:

OR,

The vanity of Star-gazing, &c.

Chap. 1.

Astrologicall Divination contrary to Divine Scripture, Ecclesiasticall Discipline, and Theologicall Doctrine.

Astrologers confuted, by Sentences and Texts of holy Scripture; Examples and Institutions of the Church, and Theological Reasons.

THe most holy and sacred Scripture, cryes out, and tells us, that the certain prescience and prediction of things to come and happen, belongs neither to Man not Devils themselves, but is onely and solely to Almighty God himself; read the Prophet *Isaiah*,

chap. 41. and you shall hear him say, *Shew what things are to come hereafter, and we shall know that ye are gods*: and in the 44. chap. *I am the Lord that make the signs of Diviners void, and turn the Southsayers into fury.* And in chap. 47. God deriding the *Babylonians* and *Chaldæans* confiding in their Siderial and Astrological Predictions, thus speaketh unto them; *Stand with thine Inchanters, and with the multitude of thy Sorceries in which thou hast travelled from thy youth, if perhaps it may profit thee any thing, or if thou mayest become stronger, thou hast failed in the multitude of thy councels; let the Astrologers of Heaven stand and save thee, which contemplate the stars, and count the moneths, that by them they might tell things that shall come to thee,* Isa. 47. 12. And a little before he had said, thy wisdom and thy science, this hath deceived thee; and *Jeremiah* in his tenth Chapter admonisheth the Jews to contemn and set light by Astrological Predictions and Observations, for that by no influence of stars any thing was either to be feared or hoped for; these are his words: *According to the wayes of the Gentiles learn not, and the signs of the Heavens, which the Heathen fear, be not afraid, because the laws of the people are vain.* And *Solomon* in *Eccles.* 10. denieth man to have the knowledge and foresight of things to come, or contingent; *A man is ignorant what hath been before him, and what shall be after him who can tell, &c.*

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A man is ignorant of things past, and things to come he can know by no messenger. Thus we may plainly perceive, the vain Astrological Predictions in holy Writ, to be contemned, derided, and opposed.

And with the sacred Text in this as in all things else, the Judgement of the holy Church walks hand in hand, for ever from the very infancy and first beginning, she cryes out against, detests, and condemns Judicial Astrology, and the vain fooleries thereof, how many and several, yea, and those most severe and checking Decrees, and Fulminations hath she enacted to that purpose against those brain-sick Fortune-tellers and Calculators of future events, read in the second part of her Decrees throughout the first five Questions: and you shall easily discover her just anger against her perverse (if so I may call them) children; or if such spurious may be stiled the issue of so holy a Mother: Read the ninth and tenth Chapter of the Council called *Bracarense*, cast your eyes upon the *Toletane* Council, in the Assertion of Faith, against the Priscillianists, and you shall finde how much that fantastick seeming Science, is exploded and detested. Did not Pope *Alexander* the Fourth of that name, as the rest of his Successors I suppose would do, suspend a certain Priest a whole year, from the exercise of his Function, for the onely going to an Astrologer

to ask his advice concerning a Robbery committed in his Church: And do we not finde variety of disputations in the writings of ancient and learned Fathers against those Astrologers, whom sometimes they call Ironically *Chaldæans*, or Nativity-Casters; other while Mathematicians, and Planetarians, (this is as I suppose, men Planet-struck, or in plain English, mad men) by which it most plainly appears, how odious and detestable these kinde of Fellows was to our vertuous and godly Fore-fathers: *Basilius* in his sixth Homily upon *Genesis*, disputeth admirably against these people; so doth St. *Chrysostome*, and *Gregory* the Great on the second Chapter of *St. Matthew*; but above all, St. *Augustine lib.* 2. upon *Genesis*, *cap.* 17. as also in his second book of Christian Doctrine, *cap.* 21. and some Chapters following; and in his learned Treatise of the City of God, in some of the Chapters of the first book, he most copiously and quaintly handles this subject; unto the very same purpose tend those most excellent discussions and arguments against Mathematicians; and in the the same nature disputeth *Eusebius* in his 6. Book *Chap.* 9. concerning Evangelical preparation.

And most absurd and ridiculous, or rather infatuated and mad was that grand Apostata, *Julianus* the Emperour, who would needs in his Pamphlets, which he scribbled out against Christians, prove even out of Scripture, *Gen.* 15. that *Abraham*

ham was addicted to, and honoured Divination and Astrology, which he will needs inferr out of these words, *And he brought him forth abroad and said to him, look up to heaven, and number the stars if thou canst; and he said to him, so shall thy seed be:* And as for his skill and practice in Divination, he thinks he hath hit the nail on the head, to prove it out of these words, *Take me a Cow of three years old, and a she-goat of three years, and a ram of three years, a Turtle also and a Pigeon; who taking all these, divided them by the midst, and laid each two pieces arow one against the other; but the Birds he divided not, and the Fowls lighted upon the carcases, and Abraham drove them away.* Then the foreshewing of his travels, and the captivity of his posterity for forty years space is added; but this errour, or rather madnesse of *Julianus* is sufficiently and excellently confuted by *Cyrillus*, in the end of the tenth book of that Treatise, which he set forth against that Apostata. Others and as foolishly will ground the faith and credit of Astrology upon that miraculous Star, which appeared at the Nativity of our most blessed Saviour, whose aspect incited the three wise Men, and whose conduct guided them to finde out and adore the worlds Redeemer, God and Man Christ Jesus. But these sopperies and dreams are to the full evicted and convinc't by the undeniable arguments of the two learned Fathers St. *Chrysostome*

and St. *Gregory* in their pithy Homilies upon that part of the Gospel.

It is also no great matter to confute the grand errour of Astrologers, by reasons and arguments assumed even from Theological Doctrine it self; for first of all St. *Paul*, 1 *Cor.* 2. But man knows not what himself shall do after certain (be they more or lesse) years, nay even dayes: For as the Scripture tells us, *Prov.* 27. *Boast not for to morrow, being ignorant what the day to come may bring forth*; the way of man is not in his own hand; man proposeth, God disposeth.

For not onely the heart of every private man, but even of Kings and greatest Potentates themselves, is in the hand of God, who inclines, bends, and directs it which way he best pleaseth; if therefore man be ignorant what is to befall him for the future, much lesse can the babling Astrologer know it: In conclusion, it is most certain, that the Devil himself, certain or infallibly, (if at all) knows not things to come, or future contingents; for if he had known what would have followed, he would never have egged on or pricked forward the Jews to have crucified and put to death our blessed Lord and Saviour; for certain he was, that by the death of the worlds Redeemer, Christ Jesus, the vaste Empire and Power which he had over mankinde, was to be quasht, shaken, and quite overthrown: Neither would that inveterate

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and malicious enemy of mankinde (knew he what would happen) so vehemently assault the Saints and Servants of God with his strong temptations and allurements to sin, well knowing that their victory in overcoming his suggestions and illusions are his utter confusion, and highest check that may be to his unlimited pride and malice.

Of the vanity of Apollo's *Oracles.*

THis truth may very well be asserted, and made most apparent, from the very Oracles which the Devils gave and uttered; such as were the Oracles and answers (so highly celebrated, and most famous amongst the *Grecians*) of the *Delphian* Deity *Apollo*; which *Porphirius* a copious Author, and sufficient witness in his book concerning Oracles, averreth had their whole reflection upon Astrologicall Divination: where he saith, That whatsoever the Gods foretell as decreed and defined by fate, that they imagined would come to pass by the very motion and influence of the stars; This *Eusebius* tells us in the sixth book of Evangelicall Preparation: and the same *Porphirius* avoucheth, that *Apollo* in these his Oracles oftimes proves a liar; for that the punctual and exquisite knowledge of future things is not onely incomprehensible to mankinde, but even unto many of the Gods themselves; insomuch, that when

they are implored to answer requests, they sometimes lye though not willingly; and ofttimes they do pre-admonish their suppliants, not to ask questions, for that they cannot answer truly; yet such is the madness of men, that they insist, and as it were, urge and compel them to speak: The *Delphine* God, seeing that by the position of the Heavens, and inferiour Bodies, he could not give a positive and satisfactory answer, cries out to his Priest, to bridle that fury which had possest him, and not to use such charming and enforcing language; but if thou compel me to speak, quoth the Oracle, I will tell thee nothing but lies: and in another Oracle the same *Apollo* said, The Stars afford me nothing to speak this day. In conclusion, *Porphyrius* tells us, we have now discovered from whence the falsity and leasings of the Oracles of our Gods proceed.

Eusebius in sixth Book of *Evang. Prep.* takes this out of *Porphyrius* his Book concerning Oracles, and thus delivers it to the publick view; There was, saith he, in former time, a man whose name was *Oenomaus*, famous amongst the Grecians, both for his singular Eloquence and profound Philosophy, who often deceived and abused by the Delphine Oracle, with great curiosity gathered together all the Oracles he could gleane and lay hands on, and with exquisite knowledge and skill confuted them as falacious, ridiculous, and vain.

Why the Devils in foretelling future things so often erre.

THere are four reaſons why the Devils in foretelling future events ſo often and much miſtake.

Firſt, they poſitively and peremptorily affirm things [which have their ſole dependance upon mans free will] which being both mutable and flexible unto all things as really free; doth ſometimes operate after a certain extraordinary manner: and again, being other while divinely inſpired, we do and act things contrary to what we formerly had intended, and by our own judgement and imagination thought expedient? Nay, ofttimes it falls out, that what the Devil had foretold and determined to bring to paſs (Almighty God forbidding and hindering it) he cannot make it his deſired Cataſtrophe. To conclude, the ſupreme Deity not unfrequently uſeth to effect things in a way, different from the common courſe and ordinary providence; and by this means the Devil is very many times deceived and miſtaken: And pray then, what rational ſoul will believe Aſtrologers infallibly to ſpeak truth, when we ſee the Devil himſelf cannot do it? what do I thus trouble my ſelf with this infernal fiend, when the moſt learned Divines and School-men affirm, that the

the Beatified Spirits and Celestial Intelligences, who clearly and face to face behold the Divine Essence, know the nature of the Stars and Heaven, and all other Natural causes, yet cannot propheſie of things to come, which have their dependency upon mans free-will, unleſs it ſhall pleaſe the Heavenly Majeſty to give unto them a particular revelation thereof, if it be not ridiculous to give more power to Star-gazing Aſtrologers then Beatified Spirits and Celeſtial Intelligences, I know not what we ſhall call madneſs.

The Truth and Verity of Chriſtian Religion, cannot cohere with the Truth of Judicial Aſtrology.

THis diſcourſe and argumentation queſtionleſs is moſt valid and convincing, if Chriſtian Diſcipline and Religion be exact, perfect, and true, as no doubt but it is; then of neceſſity muſt that vain and impertinent Aſtrological Science or Prognoſtication, be falſe and erroneous, as having been ſeveral times taxed, cenſured, and condemned of vanity and falſity by that Religion; but if Chriſtian Faith be falſe and deceitful, which is ſpread in a manner over the ſuperficies of the whole univerſe, and hath brought almoſt all Nations under its ſweet yoke and obedience, and hath now flouriſhed and been reſplendent theſe 1661 years compleat; if all the actions of mortal and hu-

humane creatures proceed from the motions of the heavens, then must it undeniably follow, that the great study and propension which men have to imbrace, maintain, and defend the Law and Faith of Christ, must have its dependency upon some unresistible and most powerfull constellation; and therefore the heavens should enclyne and induce men to evil; for if the Faith of Christ should be false, questionless it would be more false and detestable then any other sect, or opinion whatsoever; for it teacheth, informeth, and illuminateth our souls concerning God and Divine Affairs, which should they be false, would palliate and contain of necessity most damnable superstition and execrable impiety: but seeing that that life which is squared, directed, and guided by the modal frame and rule of Christian Faith, deserveth all praise and admiration; hence it would necessarily follow, that from the self-same Constellation both good and bad should be produced: bad in respect of Christian Doctrine, its falsity; and good for the admirableness and excellent perfection of that life which is directed and conformable to the rule and dictamen in that Doctrine.

Adde also that the greatest proof of our Christian Faith is, and the most perspicuous and clear argument of Divine Providence, that whatsoever hath hapned either concerning our Lord and Saviour or his Church, all that (I say) whatsoever hath

hath many ages since been predicted and foretold by the holy Prophets uniformly, exactly, distinctly, and most clearly: but if such a prediction could possibly be made by Astrology, that most sound and firm foundation of our Religion would utterly be shaken, totally ruined, and brought to nothing and infallibly this Doctrine of Astrological divination is not onely destructive to moral Philosophy, but verily even strikes at the root of sacred Scripture and all Theology, as much as lieth in its power; for he who holds all the acts and transactions of men to depend on the Heavens, the events, chances, and the like, to be foreseen, foretold, and made manifest by the observation of the Stars or Heaven, this man must also without question, think mans soul to be mortal and material; and that there is neither free will nor any such providence in Almighty God as our Faith teacheth us; and also that the mysteries of our Christian Faith have their dependence and being from the Heavens, and that all the miracles as well in the old as new Testament, although they have been ever esteemed (as indeed really they are) supernatural, must notwithstanding be reduced to Celestial causes, vertues, and influences. This dangerous opinion begets a more dangerous effect, *viz.* neglect and pretermission of good works, a freedom and liberty to all lusts, appetites, and sensuality; an excusing and palliating of all vices

vices whatsoever, taxing both humane and divine Laws of severity and cruelty. *Cajetan* in his *Summula*, where he treats of the observation of Stars, though not altogether in so eloquent and polite a phrase, yet most pithily and truly thus writes; The observation of Stars concerning nativities of men, and humane occurances may three wayes come into the compass of sin: First, if we reduce such things as are mysteries of Christian Faith to that pass, as to be subject to Celestial causes and constellations. Secondly, if we look after future contingents, as things certain by reason of Celestial causes. Thirdly, if any one tye his elections or intentions so to the law and guidance of Celestial influences, that he regulate and conform his life and actions according to the position of the heavens or influences thereof; each of these three is a mortal sin: First, because it is against the spiritualness or spirituality of Christian Religion, which mounts above the Heavens, and is of power to change the course and motions thereof, according as it is written in the 148. *Psalm*, *The confession of him above heaven and earth*, which is manifest by experience. Secondly, because it is against the verity of Christian Religion, and free will, whereby we become controlers and masters over all our actons. Thirdly, it is against the dignity of Grace, and divine Law, and humane Understanding, whereby we are elevated and placed above

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things corporeal, and as we should much mistake and erre to make our selves subject to the passions of hate, fear, hope, and the like, making the impetuousnes and violence of our passions, a rule to guide our actions; so should we in a most high degree, undervalue our selves, if we should propose the motion and influences celestial to our selves, as a rule to order and regulate our actions by: for they are bodies, and incline us according to the sway and inclination of our own passions.

St *Luke* in the Acts of the Apostles, *chap.* 19. tells us, that many who were converted at *Ephesus*, by the preaching and Sermons of St. *Paul*, and formerly had followed curious Arts, brought their books and burnt them in publick. St. *Augustine*, a profound and grave Authour, averres, that those books treated of Astrology, and matters belonging to Divination: Neither did St. *Paul* reconcile a certain Mathematician, that is, one who addicted himself to the study of this kinde of Astrology, nor receive him into the bosome of the Church, (although repenting himself of his former profession) till first he had performed most solemn penance. For as much as concerns this matter I will set down compendiously and succinctly the words of St. *Augustine*; therefore after the enarration or explanation of the sixty Psalm, when that Mathematician publickly desiring

ring pardon was brought before the publick assembly; thus writes that holy Doctor: This man became a good Christian, and a zealous Penitent; affrighted at the power of our Lord, humbly threw himself prostrate before his mercies; for being seduced by the Enemy, during the time of his seducement he seduced others; being himself deceived, he deceived others, inticed and cunningly drew them on, speaking many falsities and untruths against God, giving power to men to do good, but not power of not doing evil; he affirmed, that to commit adultery, was not done by mans own proper will, but by the power of *Venus*; that our own proper will committed not murther, but *Mars*; that *Jupiter* made man just, and not God; these besides many other detestable and sacrilegious Tenets, by this means from how many Christians think you did he worm and screw forth money; how many simple fools bought lies and forgeries of him; of whom it is said, *Ye sons of men, how long are you of heavy heart, and seek after lies,* and love vanity: We may now believe that this man abhorred lying, and the ruine and destruction of so many; and perceiving him seduced, misled, and couzened by the Fiend, being humbly penitent and contrite is ingratiated and reconciled unto Almighty God. You are not ignorant that it is written in the Acts of the Apostles, *Chap.* 19. that many lost and forlorn persons, *viz.* men confiding

fiding in such vain Arts, and followers of that pestiferous Doctrine, brought all their books unto the Apostles, and so many were burnt before the open assembly, and they cast up the accompts of them, and found the price to be fifty thousand pieces of silver; and was all done for the greater glory of God, lest such men esteeming themselves lost and cast away, should despair of his mercy, who knows how to reduce and bring back whatsoever is gone astray. This man had as it were perished, was sought after, was found, was reclaimed, was reduc'd, he brings with him now his Books, whose doctrine if he had followed would have cast him into the flames of eternal destruction; these he casts into the devouring flames, obtaining himself a most sweet refreshment of grace and mercy. Before the high and solemn Feast of the Pasche, (which we commonly call Easter) this penitent sought a remedy for his wounded soul, from the indulgent Spouse and Church of Christ: but because the Art in which he was so delighted and lulled up, was fallacious, lying, and destructive; he was put off and remitted to another time, but at length after trial, he was reconciled, lest he might be more dangerously tempted.

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How severe the Church hath been in former times in her censure against this kinde of Astrologers.

IN the Primitive Church this kinde of Astrology was reproved, forbidden, and condemned, as much as Art-Magick, or Necromancy it self. *Epiphanius* in his Book of Weights and Measures, tells us, that *Aquilla Ponticus*, an expositer of Scripture, was rejected and cast out of the Church, for that he spent great part of his time in casting and observation of Nativities, and other like Astrological observations. It is not to be passed over in silence in this discourse (it being worthy our notice) what *Euseb.* in his sixth Book of *Evangelical Preperation*, Chap. 9. relates out of *Origen* in his Commentaries upon *Genesis*, of this kinde of Astrology: *The Gentiles from the Aspects and Conjunction of the Stars, believe all things upon earth by urgent necessity to chance and fall out, which strange force and power they stile Fate; yea, and many among the faithful stagger hereat, thinking it almost impossible that things should otherwayes happen then as decreed by the constellations of the Planets: from whence it followeth, that there is no liberty or freedom in us, no act of ours can either merit praise or dispraise; and consequently the just judgement of Almighty God foretold in the Scripture, whereby some are predestinated to everlasting and endless torments;*

others to eternal and perpetual felicity and beatitude, should be predicated as false; what needs more, faith it self, the coming of our Saviour, all the travel and labour of the Prophets, the Apostles preaching and laying the foundation of the Church, should all be vain, unless we should say, that Christ himself by the constellation of the Planets was necessitated and impell'd by their power and force to do those things which he did; far be it from any Christian to harbour such a thought, much more to utter such blasphemy; and that, what he suffered was not by the potency and power of his deity or divinity, but by the force and vertue of the Stars; and out of this impious ground and fundamental it also must be concluded, that the faithful are forced by fate to believe in Christ, that no distinction can be made betwixt good and bad, that God must be the authour of sin, that no reward is due to men for what they have done, whether good or evil: to conclude, by this unsavory Doctrine, there is no need of prayers, obsecrations or vows, to implore the aid and assistance of Almighty God: Thus *Origen.*

Let *Peter Destiaco* hug himself in his conceit of the (by him) so admired Astrology, let him idolize it, and defend it, tooth and nail, let him beat his working brain to yoke it, and make it walk hand in hand with Philosophy; and (yea forsooth which Theology also) all which he shall never bring to pass, unless he can familiarize and

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make a league betwixt Falsity and Truth, Light and Darkness, God and the Devil; and his impudency blusheth not to assert, that the Deluge, or (as we call it) *Noahs* Flood, the Incarnation and Birth of our Saviour, and other high and admirable mysteries and miracles might have been prognosticated and foretold by the constellations and conjunctions of the Stars and Planets.

Concerning many most false and evidently impious Assertions.

But that it may the more manifestly appear how impious and execrable this doctrine is, I will here set before your eyes some Assertions and Decrees of those men, whereby the impiety and wickedness of that Art may the more easily be discovered: Some of those subtil Doctors affirm, that *Mars* being seated benignly and prosperously in the ninth Region of the Heavens, he is of such power, that by his very presence there, we may cast out devils from bodies possessed; others (as wise or rather prophane as the former) make their boasts and brags, that by this their adored Art, they can infallibly lay open the most obstruse and hidden secrets of the conscience, of any mortal creature breathing: but this is a vulgate and common assertion (I do not say a Mathematical conclusion) that there are two

Planets which are the authours and procurers of all humane felicity; *Venus* of what is here present, *Jupiter* of what is to follow in the life future, or world to come. *Maternus*, a man higly confident and curious, and a great Patron of those lies and feignments, after he had disgorged himself of many things which happen to mortals, when *Saturn* is constitute in *Leo*; he addes what follows. *Men born under such a constellation shall be long-liv'd, and after their passage out of this sublunary universe, by the application and additional help of wings, shall soar and mount aloft to the highest heaven*: And his reason is, for that *Saturn* being placed in *Leo*, reduceth souls from the bodies of persons so born, uncaged from innumerable cares and troubles in this mortal being, to the very Empyrium, the fountain of their origen. *Albumazar* will needs perswade us, that he whosoever shall ask any thing of Almighty God, the Essence of all goodness, when the Moon is conjoyned with *Jupiter* in the Dragons head, questionless his Orations and Supplications obtain not onely audience, but a full and plenary grant and confirmation of whatsoevet he imploreth; and this honest *Petrus Aponensis* averteth, that he found experimentally true in himself, because that he (when that conjunction was in its full power and vigour) had humbly supplicated to the highest for the gift and spirit of science and knowledge of things; and from that very

very moment (if you will believe him) he felt an incredible exuberance and superabundant acceſſion of knowledge. By theſe and many ſuch like fopperies, wicked, deteſtable, and pernicious to Chriſtian Religion; which although they would gladly ſeem to elevate and extol, yet do they abſolutely take away the faith and belief of thoſe things which the holy Scripture teacheth to be done, ſupernaturally, immediately, and miraculouſly by God himſelf. There is no man ſo very much a blocus, or ſtupid in his intellectual part, but may very well undeceive himſelf, if his judgement have gone aſtray and erred herein. He that deſires more accurate ſatisfaction in this point, let him read *Picus Mirandulanus*, who largely and learnedly handleth this ſubject, in ſeveral places, eſpecially *Lib.* 2. *Cap.* 5. and in the fifth Book, *Chap.* the 11. and ſo to the end thereof.

Chap. 2.

Judiciary Astrology Arraigned and Convinc't by Philosophy, and the Professors proved altogether ignorant of Celestial Things.

GRave and learned Philosophers, to demonstrate Astrological Divination, to be ridiculous and grounded upon no firm and solid basis or foundation, assert their Theses and Conclusions after this manner: Astrologers cannot certainly know, the vigour, power, defluxions, or effects of the Stars; nay, had they that knowledge which they have not, yet were it not sufficient, for a full and certain foretelling of things hereafter to be contingent; and therefore it follows by necessary consequence, and evidently, that Astrological predictions are frivolous, vain, and fallacious. Two things are included in this argument, which are to be more at large elucidated and explained, before further progress herein: The first is, that Astrologers are ignorant of Celestial things: The other, that although they were really and undeniably most expert and skilful, yet were not that sufficient, to divine infalli-

fallibly of future events; we will ſpeak of the firſt in this enſuing Paragraph.

Judiciary Aſtrologers ignorant of Celeſtial things.

OUt of this which I ſhall now produce before your eyes, I will plainly make it manifeſt, that Judiciary Aſtrologers are ignornt of heavenly things and cauſes; firſt therefore, it is very intricate, hard, and laborious, to know thoſe things perfectly concerning the Heaveus, which to us ſeem more obvious and facile: as for inſtance; The Nature of the Heavens, the Magnitude, the Number of the Orbs, the order within themſelves; the difference of dignity, the variety of motions; and to proceed a little further, the number of the Stars, the compariſon of them amongſt themſelves, concerning their greatneſſe, brightneſſe, power, and effects. The grand diſcrepance and variety of opinions of the beſt Philoſophers herein, which we finde gives a moſt clear and perfect notion of this difficulty. *Ariſtotle*, whom the world acknowledgeth the Prince of Philoſophers, candidly and ingenuouſly confeſſed, that concerning many Celeſtial things he had no certain or exquiſite knowledge, but onely an imaginary and conjectural skill, and being deſtitute of real and manifeſt reaſons, he was compelled to make uſe of probable arguments and conjectures;

peruse and read over *Aristotle* himself in his second Book *de Cœlo, Text* 17. 34. 60. *&* 61. which if it be so, who will give credit unto Astrologers, (who as all must grant, being as perspicuous as the sun at noon-day) are not to be compared with those great Masters in Philosophy) that those things in the Heavens by the judgement of Philosophers are most obstruse, and to mortals, incomprehensible; I say, the vertue and foretelling certainly of things to come, should be so clear, and experimentally known.

Let us now a little make bold with these all-divining Astrologers, and something entrench upon their patience, that they will be pleased, out of their profound knowledge to enucleate and enode unto us some of the more easie questions and doubts concerning the Heavens: As first, whether the Heavens be of a simple and uncompounded, or a compounded matter and form? and then whether the matter of the Heavens be such as is that of sublunary things, or different, and divers from it? whether Heaven be animate or inanimate? whether it be moved by its own proper strength, and by it self, or extrinsically by an Angel? by what means the dignity and excellency of the Heavens one from another shall be estimated, judged, and made manifest? What the reason may be, why all the Orbes are not circumagitated and wheeled about by one onely motion; but that some are

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forced by one, ſome by more, and others by fewer motions? Let theſe Grandees diſcover unto us what force and power properly belonging unto it each ſtar hath upon Mettals, Vegitables, and ſuch as have fruition of vital ſpirits and life. Put theſe Queſtions and Interrogatories unto them, or ſuch like, and we ſhall finde theſe Aſtrologers ignorant, weak, and altogether unskilful to return an anſwer; how then can any man with reaſon think it poſſible, or worthy belief, that men who know not ſuch things as are more obvious and triviall, ſhould give an account or judgement of things more remote and hidden from the knowledge of mortals. After this let them inſtruct and teach us the defluxions and effects which flow, and have Influence over the ſeveral and diſſipated Regions of the world, and then perchance we may believe them, when they ſooth us up with the future effects of the ſtars; for who knows not that it is far more eaſie to apprehend and know things preſent, then thoſe which are to come and future, eſpecially things ſubject to mutability, where the Contingents are various, and therefore uncertain. Let them likewiſe make manifeſt and expreſs unto us the occult properties and power which ſublunary things have (which we rather admire then underſtand) in Stones, Herbs, and Animals; for theſe ſeeing they are in a manner obvious and conjunct unto us, and ſubjected almoſt to all our ſenſes,

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and which by daily experiments may be found out and discovered, certainly must have a more expres's motion and plain discovery: But the intelligence of heavenly things must needs be of a far greater difficulty and labour, Heaven being so far remote and distant from us, and onely discoverable by the sole sense of the eye, which ofttimes is deceived, and brought into errour through the longinquity of Intervals, or the violent and swift whirling about of the Heavens, the depraved and indispos'd affection of the medium, or of the sight; the fault and imperfection of the Astrolabe, Tables, or other Astronomical Instruments; and this we finde attested in the sacred Scripture, Wisdom, Chap. 9. *For the body that is corrupted burtheneth the soul, and the earthly habitation pres's'eth down the understanding that thinketh many things; and we do hardly conjecture the things that are in the earth; and the things that are in sight we finde with labour; but the things that are in the Heavens who shall search out, and thy sense who shall know, unless thou give wisdom, and send thine holy Spirit from on high?* This sufficiently confutes Astrologers, who pretend to discover all humane events, of which most have their dependency upon the most inscrutible will and councel of the most High and Mighty God.

Against the fictitious Antiquity which these men vainly boast to have concerning observations.

ABove all, our Astrologers boast and brag, that they have observations attested and confirmed by their events of I know not how many, yea innumerable years, beyond the limits of computation almost, out of which their art hath its radix, original, and perfection; for seeing that in the revolution of time elapsed, divers things have been produced and come to pass, the same signs preceding, by the due minding and observation whereof, their Art was conflate and compleated, and therefore they endeavour to perswade us, that the *Chaldeans* through their diligent Astrological observations, during the space of four hundred and seventy thousand years, have brought forth this admirable birth, I mean the profound Art of Divination, to its full maturity and perfection: But how childish, fictitious, and improbable this is, is thus easily discovered. Astrologers (let them brag what they please) could not so many thousand times collect and gather, no not twice or thrice, those observations and experiments; for the face and aspect of the Heavens, and the position of all the Celestial Signs, which was once, shall scarcely or never, or at least not till immense revolutions of years, return and be the same: For the

the eighth Orbe, in which the wandering Stars have their being, compleats and finiſheth not its courſe before the expiration of thirty and ſix thouſand years; and the moſt learned Mathematicians demonſtrate by convincing arguments, that the motions of the Heavens are incommenſurable; and therefore the ſame Aſpect of the Heavens, and poſition of the Stars cannot frequently happen.

The Philoſopher *Phavorinus* in his fourteenth Book, *Apud Gellium*, and firſt Chapter, confirms this reaſon with admirable perſpicuity, eloquence, and clearneſs: *If* (ſaith this learned Authour) *the Chaldeans obſervations were grounded after this manner, to wit, to make a ſtrict obſervation, under what habit, form, and poſture of Stars a childe ſhould be born, and then from his non-age and very cradle, even to the Cataſtrophe and laſt period of his life, to regiſter and record his fortunes, condition, qualities, and inclinations, together with the circumſtances of his affairs and tranſactions, and then (as they ſuppoſe the manner was) put all thoſe collections upon a File, and enrol them upon Record; and afterwards when the ſame Stars ſhould meet in the ſame manner, and have the ſame poſition, queſtionleſs they muſt needs tell the ſame fortune to any one born under ſuch a conſtellation. If this was the way, and out of this principle they grounded the foundation of that Diſcipline, it is altogether weak and ſlippery; for let them tell me in how many years, nay ages,*

ages, this Orbe or Circle of Obſervation may be perfected; there is no Aſtrologer but muſt know, that thoſe Stars which are called erratical, or wandering, and the fatal efficients of all thoſe things, do not, unleſs in an innumerable and almoſt infinite number of years, return to the ſame poſture, and with the ſame habit from whence they wheeled and wandered; ſo that, no order or tenor of obſervation, no memory whatſoever, no nor the very character of ſuch Letters and Monuments could be preſerved or endure ſo long a time: Thus *Phavorinus.*

And if it ſhould be granted that Aſtrologers ſhould dive into the ſecret force and defluxion of every Star ſeperately, and alone by it ſelf; what force and power Stars have when they meet, and conjoyn, and are mingled, either in the Heaven, Air, Earth, in ſublunary things or their actions; this is not to be diſcovered. Reader obſerve what *Origen* writes upon *Geneſis*, cited by *Euſebius*, towards the end of his ſixth Book of *Evang. Prep. Such things as they affirm (Aſtrologers) to come to paſs by the commixture, compoſition, and temperature of ſeveral Aſpects, this very thing ſhews their ignorance; for who can tell the harm pretended by a malign Aſpect, the Conſtellation of the benign and propitious concurring; and whether the malign detards that which the benign beſtows, becauſe it points at the others location; and whether it change or rechange, or what commixture is made, what man can*

judge

judge or perceive; he whosoever shall seriously penetrate into those mysteries, shall finde that they are not to be comprehended by humane wit and capacity, whosoever shall make experiment of these things, shall finde Fortune-tellers and Nativity-casters, oftner to erre then speak the truth; wherefore *Isaiah*, as if these things were totally impossible, hath this saying to the daughter of the Chaldeans, the grand professors of this mystery, *Let the Astrologers come and make thee whole, let the Southsayers tell what is to betide thee*; by which we are admonished, that even the most expert Caldean in this Art, cannot foretell what will alot unto every Nation.

Again there are many Stars, which are either not clearly or not at all to be seen; and if those Astrologers confess there are many not known to them, and more not perfectly discovered; wherefore then presume they so confidently to predict events to ensue out of those few Stars, whose power they know, since through the influxions of the other Stars, which they know not, the effects may be either hindred or become various; unless they will impudently and absurdly say, that the Stars which they know not have no power or influence at all: It is manifest amongst the Astrologers themselves, that in the eighth Heaven there are 1022 Stars, of which each exceeds the earth in bigness, and therefore must needs have great force and

and power; but of all these, Astrologers have little or no knowledge for that their prognosticating skill consists chiefly in the observation of the Planets; in which they altogether trifle away their time and spend their dayes. *Seneca*, a man of a perspicacious judgement well perceived this, when in his second Book of *Natur. Quest.* Cap. 32. he expresseth himself both eloquently and learnedly in these words. *What other thing is it* (saith he) *which leadeth Nativity-casters into error, but that they content themselves with the notion of a few Stars in calculating of Nativities, when all which are above us, arrogate and challenge a power and influence over us; those which are lower and nearer have power over us, and those which are more frequently moved reflect otherwayes upon us and other animals: Furthermore those Stars which are immoveable or by their inperceptible volocity seem so to be, challenge a right and dominion over us.*

Of the strange Star which some years past appeared.

CErtain years past we beheld a new and strange Star, never before that time conspicious in the Heavens, which Astrologers affirm had its position in the same place where the fixed Stars have their being. This Star (whereas for a time it appeared visible to our view) on a sudden disappeared totally and vanished from our sight; this was either

ther generated in the Heavens, and afterwards corrupted (and 'tis like the same may happen to other through long intervals of time), or else it had its being above the Planets and wandering Stars, which have their proper passages although unknown to us; or above in conclusion in the eighth Heaven, which we esteem wandering and unfixed, which also hath its proper motions and operations; of which *Hypparchus* famous for his knowledge in Astrology seems to doubt, as *Pliny* in the 27. Chap. Book 2. testifieth: *Hypparchus*, saith he, a man never sufficiently praised, discovered in his time that a strange Star was produced, by the motion whereof, upon the day of its appearance, he made a great doubt whether this might be usual, or whether those Stars which we deem fixed, were moveable: Great Astrologers think it much to concern their Art, to understand certainly the concordance and discrepancy betwixt the two Zodiacs, the one of the eighth, the other of the ninth Heaven; which nevertheless they shall never finde out, for that the ninth Heaven hath neither Star nor light neither can any thing concerning it be discovered, except motion, and that onely from the motion of the eighth Heaven: And certain it is, that Astrologers can give no account of what condition these two Zodiacs were at the creation of the world; because a certain and exact account of the time of the worlds creation,

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to this day cannot be acquired; some account and number of years since that time may be had and aimed at, but of dayes and hours very difficile, if not impossible; and yet notwithstanding such a computation is very necessary and requisite to the doctrine of Astrology.

What a difficult thing it is punctually to observe what force the Aspects of the Stars have in every mans Nativity.

THe position of the Stars in the very moment in which one is born, without a manner of errour or mistake can scarcely be attained unto: It is a matter of difficulty to discover the very point of time in which any one is born, and rightly to observe the Aspect of the Sars which then reign and have influence in that very moment, or as I may say Attome, for ofttimes vapours and clouds being interposed, do either quite take away, obfuscate, or shut from us the sight and aspect both of Heaven and Stars: and above all, the most rapid and swift wheeling of the Heavens brings it so about, that it is fleeted and flown away before we can take perfect cognizance thereof; for in almost every moment the face of the Heavens, and a diverse posture of the Stars is existant. Astrologers confidently profess that they will exactly tell you the fortunes and events of any man, so that

he may but know the certain time of his birth; but such an exact, subtil, and punctual knowledge (as is necessary for an Astrologer) is very hard to be come by; let us suppose for example, that *Oliver* was born the 56 year from this time, the 7 of *September*, at ten of the clock, either at the beginning, middle, or end thereof: but that moment, or almost nothing, or little something of time, wherein *Oliver* fell from his Mothers womb, and came into this world, neither the Midwife, Parents, or Assistants can directly and exactly assure you of, as it is necessarily requisite for the Astrologer if he intend to divine aright.

I cannot by any means in this place pass away without setting down the words of Saint *Basil*, who treated of this subject accurately and pressing, which I onely have glanced at by the way, and slightly touched: his words are these, which he left written in an Homily upon a part of *Genesis*. The inventors of calculating Nativities, perceiving that in a long interval of time many Figures and Aspects slipt by and escaped the reach of their Science, contracted their measures intoa very compendious and strait limit of time, and as the Apostle calls it, a moment of time, or twinkling of an eye; and in this very moment of time, there is very great difference and desparity betwixt nativity and nativity; for he that is even now born, shall be invested with regal dignity, wear the Diadem per-

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adventure of an Empire, give Laws to several Nations, and abound in all worldly prosperity; when he that comes into the world, even immediately after, shall be poor, despicable, a Vagabond, Jugler, Hocus Pocus, and it may be, beg his bread from door to door: that Orb therefore which is called the Signifer, being divided into twelve parts when the Sun in the space of thirty dayes hath past the twelfth part thereof, which is stiled by Astrologers, *inerrans*, or wandering; every of these twelve parts they divided into thirty parcels, and then those parcels, each being divided into sixty minutes; these minutes again they subdivided after the same manner into sixty more. The birth therefore of one newly come into the world being determined, let us observe whether these skilful masters with all their Art, can keep this so exact division of time. The woman is delivered of her burthen, the Midwife looks whether it be male or female, next she hearkens to hear it cry, as a presage of the life and strength of the childe; after she brings the infant to the Astrologer, and when she prattles with him as gossips use to do, during all these petty transactions since the little one was an inhabitant of this world, how many minutes as we may conjecture have past away; especially if the Artist were not in the Chamber, but in some other remote place expecting the news? Again, whilst he is accommodating

his Instruments of Art, to investigate the exact and precise time, whether nocturnal or diurnal, how many minutes fly away: and here again when the Star is discovered which denotes the time and minute, then comes the twelve parts, the thirty parcels, into which each of those is to be divided; then the subdivision of those parcels into sixty minutes to be examined and canvased over; and although they can never attain to so precise and punctual a finding out of the exact time, yet they affirm this must necessarily be done in the wandering and unfixed Stars to know what disposition and habitude they have with those which are fixed, and what like figure is amongst them, when the infant was born; things standing in this sort, that by reason of the variation of that most short time a certain knowledge without errour is impossible to be had, not by the vain and foolish students of this Art, who gape after a thing impossible to be attainded; but also thus silly creatures who run after them as Prophets, and Wise men, deserve the fools coat, cap, bauble and all.

Chap.

Chap. 3.

Supposing Astrologers to know the very Depth and Cognition of Heavenly Matters; yet by eight Reasons it shall be made manifest, that they are not able to tell future Events.

LEt it pass with a Transeat, as School-men say, that Astrologers (as they impudently and fooliſhly arrogate unto themſelves) have the perfect knowledge and ſcience of the Heavens and Stars; yet all this, notwithſtanding I will make good that they cannot divine and fortel future contingents, and that by undeniable and convincing reaſons; and thus by many and valid arguments I confirm it.

Eight Reaſons, by which it is proved, that even out of a perfect cognition of the Stars, future events cannot be foretold.

The firſt Reaſon.

IT is a vulgate and well known principle in the Schools of Philoſophers, as every thing is

concerning its *esse* or being, so it is concerning its cognition, *viz.* by reason of the causes for which every thing is made and hath its being; by the same it ought to be known, if we intend to have a perfect knowledge thereof: but to the generation and production of future particular events, not onely heaven concurreth but also a particular cause; heaven is an universal cause, by which it is manifest, that this vigour and efficience must also be universal and indeterminate to produce particular effects; but the power and force of Heaven is determinated by particular causes, in which respect *Aristotles* saying is most true: The Sun and Moon generate man; particular effects although forasmuch as belongeth to the effection and conservation, they have their dependance on causes universal; yet for what belongeth to their proper nature and natural proprieties, as well specifical as individual, they rather emulate and imitate a particular then an universal cause.

Besides Celestial Causes, the knowledge of particular Causes is most requisite to know their effects.

IF therefore over and above Celestial Causes for the producing of future effects, it be necessary to have a particular efficient cause and matter aptly prepared, of which if the one be wanting no effect can be produced, from which we must of neces-

neceſſity conclude, that for the prenotion of future effects the knowledge of Celeſtial Cauſes is not ſufficient: and this is in daily experimentals manifeſted unto us; we behold the painful Husbandman at the ſame time, and under the ſame aſpect of the Stars to ſowe ſeveral ſorts of Grain, from which alſo ſeveral and diſtinct ſuccreaſes accrew, which diverſity cannot proceed from the Stars, but from the ſeveral ſeeds themſelves; with which St. *Auguſtine* agrees ſaying: *When many bodies of ſeveral kindes, whether animate, herbs, or ſhrubs, are ſeminated in the ſame punctilio of time, and at the ſame inſtant; afterwards innumerable increaſe is produced, and not in ſeveral, but in the ſame regions and places of the earth, and of ſuch admirable variety, in the ſpringing, growth, flouriſhing, vertues and paſſions; and will not men (as the old adage is) laugh at their own folly if they conſider theſe things? and what I pray can be more fooliſh and ſottiſh, then being convinced by theſe daily experiments to ſay, that man and onely man is ſubjected to the fatal decree and influence of the Stars:* Theſe laſt words of St. *Aug.* *Phavorinus* the Philoſopher expreſſeth more amply ſaying: *If the period, time, deſtiny, and cauſe of mans life had its dependance upon Heaven and the Stars; what will they ſay of flyes, worms, and many other animal culums, as well volant and ceptible, as najant, are theſe tyed to the ſame laws of production and expiration as man; have*

Frogs and Flies their production, being, and fate, from the influence and motions of the Stars; if yon Astrologers will not grant this, why affirm you that the power of the Stars hath such prevalent power over mankinde, and yet prove defective in other creatures?

Of the equal Birth and unequal Fortune and Events of Twins.

The second Reason.

WEre it true as Astrologers would perswade us, it must necessarily follow, that twins who are conceived and born about the same time, must needs in all things sympathize and be alike; yet daily experience shews the contrary: but to wave all other dissimilitudes, it often happens, that the one twin proves a male, the other a female: 'Tis true, *Cicero* in his Book of *Divination* tells us of *Proclus* and *Euristhenes Lacedemonian* Kings and twins, yet their ends were unlike, and the glory of their actions much discrepant: but above all, that which we read in the sacred Text is an all-satisfying example; *Jacob* and *Esau* proceeded from the same Concubitus, as *Paul*, *Rom.* 9. sufficiently tells us, and at the same time born, were notwithstanding severally inclined, disagreeing in conditions, unlike in manners,

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dissenting in judgement, and differing in other habits and qualities; neither availeth that lurking hole or after-game which Astrologers keep as a reserve to recruit them when the day is almost lost, saying, that that small parcel of time which interceded betwixt the nativity of the two twins, though it appear little, or nothing to us; yet in the Heavens, by reason of the vastness thereof, and the inconceptible wheeling and most quick motion, maketh a wonderful difference and variation,

Nigidius Figulus goes about to demonstrate this in a wheel, circumagitated with all possible celerity, who with ink or some other material apt to make impression perspicable, twice endeavoured to hit the same mark, and at the stopping of the wheel, found the two several impressions, not far remote one from another: This signifies nothing, and gives as little shelter to the Astrologer, as an uncovered Barn to a weary Passenger in a great showre of rain: for although in the nativity of twins their might be some demurr or interval; yet in their conception there was not any: and if the condition of the constellation under which a man is born, be so immediately variated, the proper and exact time of any nativity must needs be to Astrologers incomprehensible. To conclude, we will produce St. *Gregories* argument to make this good. If (saith he) *Jacob* and *Esau* are not to be thought

thought born under the same constellation because not born together, but the one after the other; by the same reason we may infer, that no individual man is born under the same constellation, because he is not totally produced together, but piecemeal and joynt after joynt; as first the head, then shoulders, next back, and so till he come to the feet; and *Jacob* was so near to his Brother, that he held his foot in his hand.

Phavorinus disputing against the Chaldeans upon this point, handles the matter exactly, and with singular accuteness: I would have them (quoth he) to answer me in this; If the moment of time in which man at his birth hath his fate allotted, be so exiguous and fleeting, that in the same instant, and under the same Circle of Heaven many cannot have their being, after the same competency; and that therefore Twins have not the same fortune, because not produced at the same moment of time; let them make it, I say, appear, by what means they themselves can discover, or attain unto the exact knowledge of the course of that swift flying and vanishing time, which by the cognition of our intellectual part can scarce be comprehended; and yet notwithstanding they averr, that in the headlong tumbling, and wheeling about of dayes and nights, even the least moments produce immense and admirable changes: Hitherto *Phavorinus*.

St.

St. *Aug.* alſo gives great light to this diſcourſe of Twins, and handles it learnedly in his fifth Book of *the City of God:* in ſome of his firſt Chapters, and in the ſecond Book of *Chriſt. Doct.* where he puts Aſtrologers to their wits end, if not to a non-plus; for if in ſo ſhort a moment of time all things admit a change, that not onely ſeveral, but for the moſt part contrary things may happen, who can predict or foretel in the nativity of a childe any certainty; ſince it is moſt certain, that the very moment of time, in which he was conceived and born, is impoſſible to be exactly known by any; ſuppoſe it granted that the Stars have great power, influence, and vertue over mankinde in general; yet mans capacity to this very hour could never reach unto what vigour and force they have in the individuals, becauſe the aſpect of Heaven, and poſition of the Stars in every particular nativity cannot be attained unto, and this by reaſon of the incomprehenſible ſwift motion of the Heavens and Stars out-ſtrips and prevents the dull ſlowneſs of our apprehenſion and obſervation.

The third Reaſon.

Let us lay aſide the diſcourſe of Twins, whoſe interrupt birth may well puzzle Star-gazers, and behold and take into conſideration, thouſands of nativities, at the very ſame time, and in the ſame King-

Kingdome, under the same aspect and position of Heaven and Stars, and the Children begot by divers Parents; Astrologers must needs give the same judgement, and pronounce the same fortune to all those being born under the same constellation, and daily experience shews the contrary; for how many throughout the whole world, are conceived in the same moment, and at the same time born; and yet in their capacities, wits, manners, yea religion, life and death, there is a vaste dissimilitude and disproportion. In the great Battle which *Hannibal* fought against the Romans, how many, both great Commanders and ordinary Souldiers perisht and lost their lives; and yet no man is so destitute of reason, or destitute of judgement, as to think all those men born under the same constellation and aspect of the Stars; and in that admirable Sea fight, and glorious Victory obtained against the Turks in these latter times, to the immortal glory of Christians; will any man be so fooliſh as to think and affirm, that all those miscreants who perished there and were swallowed up by the mercileſs Waves of the all-devouring Ocean, were born under the same aspect of Heaven and constellation? When *Homer*, *Hippocrates*, *Aristotle*, and *Alexander* the Great were born, were not also many others born, in the very same times and moments; yet in the several excellencies proved equal to them: *Phavorinus*

rinus tells us yet further, saying, *How many of both sexes of all ages, born under several constellations, either by earthquakes, falling of houses, taking of Towns, shipwrack, or the like, have come to the same sad end, and in the same moment of time, which could never have come to pass if the same fortune and destiny attributed to every one at his nativity, and the power of that moment had had its proper force and vertue, or laws prescribed; and if some things and events concerning the life and death of men born at several times, by a likeness of constellations hapning after, may seem to acquire a near or like success and contingency, why cannot the parity bring it to pass, that many* Socrates, Antisthenes, *and* Plato's *shall have their existence, and being, in form, feature, wit, qualities, through their whole life and death all alike and semblable, which yet is impossible; and therefore Star-gazers have but a silly shift by this argumentation, to make us believe that men born under several and distinct constellations may have the same final end and Catastrophe.*

The exquisite Argumentation of Bardesanes *against Astrologers.*

The Fourth Reason.

Bardesanes a Syrian, exquisitely skilful in Celestial Doctrine, in a Dialogue (which by the intreaty

intreaty of some friends) he writ against the Chaldeans concerning Fate, demonstrates the observations of the Astrologers to be vain and childish, and their predictions to be full of leasings and falsities; *Euseb.* in his sixth Book of *Evang. Prep.* Ch. 9. writes his words thus: *Amongst the* Seres *was a law, which prohibited to commit murder, fornication, or to adore Idols; from whence it was effected, that in all that Region there was no prophane Temple to be seen, no woman lasciviously addicted, or whorish, no adultress, thief or homicide; neither had that scorching Star of* Mars *(though in its full vigour or placed in the midst of Heaven) power to enforce the will of any man to perpetrate a murder; neither had wanton* Venus, *though never so conjoyned with* Mars, *power to induce any man to attempt his neighbours bed, or violate his consorts chastity; and yet did* Mars *every day by necessity of his course come through the middle of that Heaven; neither is it to be questioned, but that children were born, every hour in that so large a region or territory. Amongst the Indians and Bactrians are many thousands of men called Brachmanes, who as well by tradition of their Forefathers as their laws and constitutions, avoid the adoration of Idols, eat not any thing animate; neither drink they or ingurgitate wine or other strong liquors, men free from all malignant indispositions, employing their whole time in the Service and Honour of the most High and Great God. There are other Indians*

in

in the same Region who contaminate themselves with the adoration of false Gods, with adulteries, murders, and drunkenness; nay, there is yet another sort of Indians, inhabiting in the same Climate, who assassinate men as they are at their sports of hunting or offering sacrifice, and devour and feed upon them; neither can any of those Stars, which they esteem benign or propitious, deterr or hinder those people from such like villanies; nor yet the malignant enforce or compel the Brachmanes to act such black and hideous crimes. Amongst the Persians there was a law, whereby it was enacted, that men might contract matrimony and cohibit with their Daughters, Sisters, or Mother; and this Edict those people observed not onely in their own Countrey, but in what Climate soever they inhabited, or Regions colonized, which they polluted with incestuous Nuptials and horrid Marriages; which other Nations loathing and abhorring, branded them with the nomenclation of Magussees; and even at this day in the very heart and centre of Egypt, Phrygia, *and* Galatia, *are many of those Magussees, who by a long continued practice from former ages, commaculate and defile themselves with such obscene and detestable villanies; and yet we cannot in positive terms affirm, that those bruits rather then rational creatures were generated and produced under the house of* Saturn, Mars *being an assisting spectator.* "The Amazons "lived without Husbands, onely in Spring time,

"they

" they conglomerated and passed the bands and li-
" mits of their native soil, made bold with their
" neighbours Husbands, and such other lusty
" sparks, as seemed to be active in propagation;
" and as they all enjoyed the company of men
" and convenied, so by necessary consequence they
" must be delivered and brought to bed, at or
" much about the same time and instant. The
" males they unnaturally murdered and destroyed,
" reserving the females, whom they trained up in
" Martial Discipline, and they proved for the
" most part undaunted Virago's, and the true
" Daughters of *Belona*; yet it were ridiculous to
" opinionate, that all these masculine females were
" born under the same natalitial Stars. This veri-
" ty is yet made more manifest by the example of
" the Jews, who wheresoever they have their be-
" ings, in what Region or Kingdome, under
" what King, Prince, or Emperour, or in what
" Climate soever they are born, by an invio-
" lable observation, upon the eighth day
" they circumcise their Infants, keep their Sab-
" bath high and holy, reverence and honour the
" Feast, yet all Jews are not born under the same
" constellation; neither can these pretended in-
" fluences or vertues of the Celestial Bodies draw
" them from the Rites and Customs of their Pro-
" genitors: much more may it be said of Christi-
" ans, who dispersed over the whole superficies of
" the

"the Christian world, observe the same tenour
"of doctrine and form of life; yet neither by
"force, fair words, large promises, glorious pre-
"tences, nor thundering minaces, torments al-
"most insupportable, Tortures, Racks, and
"other strange and unheard of punishments, can
"or could be seduced or drawn one hairs breadth
"(as the saying is) from those principles which
"Christ our Lord and Saviour left unto them;
"are or were all those Christians born under the
"same Planet? These happy souls before the re-
"ceiving of Christian Faith, followed with an
"ardent Superstition the Laws and Precepts of
"their Ancestors, but after the sacred Lavacre of
"sin-remitting Baptism, they forsook all those
"foul destroying Ceremonies, invested their bet-
"ter parts with a pure faith, cloathed themselves
"with the new man, and followed a perfect rule
"of living, leading upon earth a life Angelical:
"upon that score, the baptized *Parthians* wedded
"not many wives; the *Medes* cast not their dead
"bodies to the dogs; the *Indians* committed
"not the corpses of their deceased to the con-
"suming flames of fire. The *Persians* contract
"not matrimony with their sisters, daughters or
"mothers; the *Egyptians* abhor the worship of
"their Apis, Goat, Dog, or Cat; but wher eso-
"ever they inhabit, observe the same form of life
"and doctrine. What needs more to be said, each

"hour men are born in all Nations, and we see, "that through free-will and power in man, those "Laws and Customs are punctually kept and ob- "served; neither can these all-powerful Stars "(as Astrologers dream) compel and force the "*Seres* to Homicide; the *Brachmanes* to eat "flesh; neither can they hinder the *Persians* from "their incestuous copulations; the *Medes* from "giving to their dogs their friends dead carkas- "ses; nor the *Parthians* from wedding many "wives, all nations when they will and how they "will use the fredom of their Liberty, obedi- "ent to their Laws and Customs. Thus much out of *Bardesanes* against the vanity of Astrologers.

The fifth Reason.

The free-will of man, and the immortality of the soul granted, this Art cannot subsist; for if the the one must stand, the other must fall: Judge then courteous Reader, is not this Art highly to be disesteemed and slighted, which cannot have an existence, or shew any feats, unless the liberty of mans will and immortality of the soul be overthrown and demolisht: But if our soul be mortal, and have not freedom in its actions, yet Astrological Predictions cannot subsist, as shall be concluded by these ensuing Arguments,

First,

First of all, Astrologers profess and brag, that by the profundity of their Art and observations, they can foretell future things and events; future things which have their dependency upon free-will, cannot possibly be discovered by these Artists; for so they should know future things as they are in themselves, or *per se*, in act, and a thing which is not in as much as it is not, cannot be understood; & therefore it must be after some kinde of manner, to wit, in the powerfulness or potestaty in its causes: neither can future things be known in their causes, which are three; God, Heaven and humane will; but such things as are to have their being from the decree, counsel, and absolute will of Almighty God, what mortal Creature either by the Heavens, or any other means can dive into them, unless they be such unto whom the Almighty will have them by himself made known and revealed; for who, saith the holy Scripture, knows the sense and meaning of God, or who hath been of his counsel? And as it is written in Wisdom 9. *The things that are in sight we finde with labour, but the things that are in heaven who shall search out; and thy sense who shall know unless thou give wisdom, and send thine Holy Spirit from on high?* Such things as depend upon mans free-will cannot by the Heavens be discovered, because Heaven is an universal cause; and future particular contingents cannot have

their dependency on the Heavens, or be known, unless it be universally and indeterminately. And again, Heaven is a corporeall and materiall cause; wherefore the soul which of it self is incorporeal, not composed of matter, and free in acting, necessarily and directly cannot be subject to the efficiency and operation of the Heavens. Again, humane will is the very immedate cause of humane actions, in respect of future events, which are to be produced from thence, which is of it self indifferent and indeterminate, for we shall do things which we have not thought or deliberated; how then can an indifferent, and indeterminate cause produce a certain knowledge of a future effect; and this may be thus confirmed: The exterior actions of man depend upon the interior, that is to say, either by deliberation, or choice and election; and therefore the exterior future action of man cannot be foretold, unless the election of his future will be known from whence it must necessarily proceed; but the future election of man cannot be known to any other; for if the resolves and deliberation of the minde and understanding which man hath in present cannot be discovered by another, how can those purposes, deliberations, and decrees of mans understanding be manifested and made known by another, which are to happen after the revolution of many years?

Whether

Whether it be easier to Prognosticate, what a good or a bad man shall do.

MAn is to be looked upon and considered either as he leads a life and operates according to the dictamen of reason, or according to sense and appetite; if according to reason, man hath no dependance upon the Heavens; for the soul and intellectual part is immateriall and incorporeal; and nothing corporate can by it self act upon a thing incorporate; mans will is free, and mistriss of all her own actions, and can by her own instinct and disposition, apply her self to do or not do this or that; for although from the influence of the Heavens, or composition and temper of the body, man by the instigation and subtlety of the Devil, (or otherwise) may be tempted and seduced to do evil, yet may he by his own power, assisted by Gods Grace, anihilate all those temptations, and overcomming and trampling them under his feet, do the quite contrary to what he was provoked and allured; and this is apparent in the very example of *Socrates*, who by the natural constitution and composition of his body was both a bard and much addicted to women, and the delights of *Venus*; yet by the strength of his better part, a vigilant watch over himself, as chastising of evil propen-

sions, and nipping them in the bud, he triumphed over his passions and was esteemed the most grave, prudent, chaste, and continent man of all that age.

A man who spins out his time according to sensuality and carnal appetites, leads a life so wandering and mutable, that it is impossible to divine what will become of him; and *Solomon* saith, that amongst many things which he hardly understood, he was altogether ignorant how youngsters in the flower of their youth steered their course; for that age is so slippery, inconstant, fickle, and wandering, that it seldom abides any long time in the same state and condition; to day disliking what yesterday extreamly pleased; having no Analogy in its actions, nor squared by any dictamen of reason, but rashly and headlong impelled and hurried away whithersoever cupidity and lust courts and invites it: from whence it proceeds, that with far less difficulty an Astrologer may prognosticate the actions of him who spends his dayes, according to the model of Intelligence, then his who neglecting both reason and vertue, trifles away his time according to the vanity of his own affections and desires. More facile it is by much to divine the transactions and events of a King who ruleth civilly, and according to reasons behests and prescriptions, then of a Tyrant, whose will is

his

his law; how then can these seeming skilful Artists foretell events, in which there is so much uncertainty and ambiguousness, and where nothing can be had firm and certain.

The effects of contingents which befall man by celestial fate, and power of the stars, may or may not be hindered: if the effect may be so hindered, that it come not to pass, then is it uncertain, and consequently the Prediction cannot be certain and infallible: If it cannot be hindered, then free-will is taken away, and our soul made mortal and material, as being necessarily subjected to the power and influence of the stars: If this be so, what benefit can Astrological predictions bring to mankinde? for what good will it be to know things so long before-hand, if they cannot be declined and avoided? nay rather it were an inconvenience to be by all means shunn'd: for what can be more grievous, then not onely to be oppressed with present calamities, but also to be racke and tormented with an inevitable expectation of miseries to fall upon us hereafter? This *Seneca lib.* 3. *epist.* 80. understood right well, though he attribute almost if not altogether, as much power and dominion to stars over men, as do the Astrologers themselves: These are his words. I come to him who boasts his great knowledge in the stars.

Whither cold Saturns *Star, it self betakes;*
Or in what Orbes Cyllenius *progress makes.*

" What avails it to know this? Forsooth to make " me startle when *Saturn* and *Mars* stand in op- " position, or when *Mercury* declines Westward, " *Saturn* looking on; I am rather of this opi- " nion, that wheresoever they are, they are pro- " pitious and benign, and not subject to change " or mutability, and this is brought to pass by the " inevitable course and continuall order of the " Fates: They return at set times, and the effects " of all things are either moved or denoted by " the stars; if they absolutely cause the thing, " what will the immutable knowledge thereof " profit thee; if they onely signifie it, what will " it help thee to provide against that which thou " canst not avoid; for know thou, or know thou " not, those things will come to pass. Thus *Seneca.* But *Phavorinus* handles this point in few words acutely and Philosophically: " Astrolo- " gers (saith he) foretell either good or bad for- " tunes: if good, and miss in their aim, thou art " deluded and made miserable by a long and fru- " strated expectation: If bad, and yet lye, thou " art also made sollicitous and afflicted by fear- " ing in vain; if they speak truth, but foretell " thee hard hap; then, even then in thy thoughts " and imagination thou art tormented and vext " before thy bad fortune fall upon thee; if they

promise

"promise that the things which they foretell "shall be good, and much to thy advantage; "notwithstanding two discommodities will fol- "low; first thy greedy expectation will weary "thee, being held so long in hope, expectation, "and suspence; and again the hope of thy fu- "ture joy by little and little will wither away: "In no case therefore have recourse unto those "men to be satisfied in the curiosity of knowing "future Contingents.

How vain a thing it is to believe, that Astrologers can tell any man that he shall be chose chief Bishop or Pontifex.

THis thing amongst many others discovers the vanity of this Art; Astrologers for example will perswade some one, that he shall be elected chief Bishop; but the promotion of any one to this high degree of honour depends not upon the will and power of the party himself, or any other particular person, but upon the decree and suffrages of the whole Conclave, whose charge it is to elect the chief Bishop; and therefore it is not onely necessary (suppose I affirme *Peter* to be the man) to know the constellation of his *Nativity*; but I must also know exactly the Constellations and Position of the Stars in the several births of all those whose joynt suffrages vote

vote and elect *Peter* to that high preferment. If it be true which *Swetonius* relates concerning *Augustus*, that *Nigidius Figulus*, a man eminent amongst the *Romans* for his rare knowedge in Astrology, having taken the hour of his Nativity, and rightly considered the stars predominant at his birth, cry'd out aloud, The Lord of the whole world is now born: We must conclude that this was not spoken by Art, and grounded upon Reason, but casually and rashly, and that it was meer chance that it came to pass as he had foretold. For the advancement of *Augustus* to that height of Command and Monarchy, was effected by rising unto several degrees of honour, and depended upon the favour, study, and procurement of many men; so that to know and pronounce the advancement of *Augustus* to so eminent a degree of Sovereignty and Empire, it was not sufficient to Calculate the Nativity of him alone; for the stars which were prevalent at his birth could not have power upon the nativities of others who were his Abettors, Sticklers, and Coadjutors to obtain the Imperiall Diadem and Dignity; of whom many were born before, and many severall years after *Augustus*.

That the Art and Science of Aſtrology is none, or not conſiderable.

The ſixth Reaſon.

EVery Art and Science is verſant in things which alwayes, or for the moſt part, fall out as that Art teacheth; and yet it is manifeſt, that things ſhewed by Aſtrology very ſeldom & rarely come to paſs as ſhe foretelleth, as having no ſtable or grounded foundation; and therefore cannot conſtitute a formal Art or Science: Being therefore as it is moſt certainly true, that Aſtrological Predictions are moſt commonly falſe, and very ſeldom true and veridical; it is moſt clear, that they proceed not from any Art, or certain obſervations, but are ſpoken temerariouſly and at randome: For which cauſe *Phavorinus* gives us a Caveat, not to be over confiding in *Chaldeans*, though at ſome times by great chance they ſtumble upon a truth and verity; and his reaſon is, becauſe they ſpeak not things certain, defined and known, but fallible, and grounded onely upon ambiguous conjectures; and ſo betwixt truth and falſhood, they ſteal hood-winkt along *poco poco* in a miſt of obſcurity, and ſo trying many concluſions by hap hazzard, and before they be aware, they unknowingly ſtumble upon a truth;

and

and sometimes also by the credulity and informations of those who come foolishly to ask their counsel, they seem to meet with a verity; and this presently cries them up to have knowledge in things both past and future; but such truths as they discover either hab nab, or covered with the cloak of subtle knavery, compared with their lyes and falsities, amount not to the thousand part thereof. *Cicero* in his 2. book of Divination hath these words, what need we desire more: The "*Chaldeans* are daily confuted; how many things "have these *Chaldeans* told *Pompey*, *Crassus*, and "*Cesar* himself, as that they should die in their "own habitations aged and full of years, and in "the very height and top of honour and re-"nown: It seems strange to me that any man "will follow and give credit to these Fellows, "whose Predictions and Prognostications, which "daily experience make manifest to be meer lea-"sings and fopperies.

Seneca in a small Pamphlet which he entitles, *Ludus in mortem Claudii Cæsaris*, brings *Mercury* upon the stage, negotiating with the fatal sisters the procurement of *Claudius* his death; and by the way to put a jear and frump upon the *Chaldeans*, amongst other his Patheticall and Rhetoricall Arguments, (that Astrologers may not alwayes be taxt with lying) "Be pleased (quoth *Mercu-*"*ry*) most dread and powerful Ladies, that For-

tune-

"tune-tellers may sometime speak the truth, "who have so often told us, that this or that year, "this or the next moneth *Claudius* should be ta-"ken out of this world: And is not the like done in these our present times; do not our A-strologers prognosticate the death of Potentates as they finde the Peoples affections to wish their lives, prosperities, and preservation; or death, overthrow, and utter confusion.

St. *Ambrose* in his fourth book in *Hexem. ch.7.* hath these words: "Some few dayes since when "we fell into discourse how welcome and grate-"ful rain would be, one in the company made "answer, fear not, *Neomenia* will send some; "truly though we wish for rain, yet wish we not "such affections verified; for my part I am much "pleased that no rain fall, till we obtain it by the "prayers and supplications of the Church. Whereby it is manifest, that an hope and confidence, is not to confide in Changes and Moons, but to depend upon the providence and mercy of our most gracious and Omnipotent Creator: By which the vanity of Astrology is confuted, the efficacy of Christian Piety, and power of religious and godly prayers made manifest.

The vanity and falsity of Astrological Predictions.

Albumazar a prime Ring-leader of Superstitious Astrology, or Astrological Superstition,

stition, through the observation and precepts of this Art, divined that Christian Religion should continue onely 1460. years: but the years which have elapsed since that prediction, prove the Predictor a liar. *Abraham* a Jew out of his Astrologicall observation, calculated that the *Messias* should be born 1464. after our Saviours Nativity, because (I know not what) the same Constellation and Position of the stars should then happen and be, as when *Moses* brought the *Hebrew* People out of *Egypt*; but how true this Prediction was, time hath discovered.

Petrus de Aliaco hath left recorded, that the Astrologers of that time (when the general Council of *Constance* was call'd, to extirpate and root out Heresie and Schism which so much troubled and disquieted the Church) fore-told, that the Church should enjoy no tranquility; but the Heavens threatned dissention and discord even to the ruine and overthrow of Christian Religion: and yet notwithstanding by that very Council, that long continued and pernicious Scisme was extinguished, and a settled peace and quietnesse established in the Church: And this happy event so contrary to their vain Predictions might have moved honest *Peter*, to shake hands and bid farewel to Astrology, especially seeing that he himself (either deluded by his own observations, or circumvented and fool'd by other mens) was struck into

into a deadly fear, leſt that moſt damnable Schiſm and horrid Hereſie ſhould be the fore-runner of Antichriſt, immediately to follow and enſue.

Errors of Aſtrologers in Chronology.

Albumazar the Grandfather of Aſtrologers admires (I wiſt not what) Revolutions of *Saturn*; for he affirms, that after *Saturn* hath perfected ten converſions or wheelings round of his Orb, which comes to paſs in the ſpace of 300. years, that then ſome rare and wonderfull things will be effected; for, ſaith he, 300. years after *Alexander*, *Arelaſor* the ſon of *Bell* appeared, who vanquiſhed and overcame the *Perſians*; and 300. years after that came into the world, Jeſus the Maſter and Captain of the Chriſtians. O intollerable and incredible ignorance in computation of time! for neither was the ſonne of *Bell* living at that time, which he ſets down and nominates; neither did there intervene 600. years betwixt *Alexander* and the birth of our Saviour; for his moſt happy and bleſſed Nativity happened 320. years after *Alexanders* deceaſe, which is another of *Albumazars* feignments: But why ſhould any man wonder at this miſtake in *Albumazar*, ſince he will needs make *Ptolomy* the Mathematician, to be one of thoſe *Ptolomies*, who were Kings of *Egypt*, and reigned after *Alexander*; whereas

whereas *Ptolomy* the Mathematician was never in all his life honoured with such a stile; nor did he ever King it, but lived under *Hadrian* the Emperour above 160. years after the last of the *Egyptian Ptolomies*. Another grand vapour the Astrologers make, avouching that no mutation of Laws, the birth of no famous Prophet, the conversion of no Countrey how great soever, nor any remarkable passage ever happened, but that some great conjunction of Planets, especially that of *Jupiter* and *Saturn* anteceded. That Conjunction (say they) began at the worlds Creation, prognosticated the Deluge, brought into the world *Abraham* and *Moses*, fore-told the Incarnation of mankindes Redeemer, and point out the origin of *Mahomet*; but how scandalous, lying, commenticious, and full of errour these brags are, shall be demonstrated by this Argument.

Peter de Aliaco over confident in these feignments, and hugging himself in his own conceit, concerning the concord of History and Astrology, to make good what hath been related, laying this foundation, from the beginning of the world to *Noahs* Flood were 2242. years; from the Flood to the Birth and Nativity of our blessed Saviour 3102. having laid this ground-work, he goes about to prove, that whatsoever in this universe hath fallen out memorable and worthy of observation,

servation, to have happened when some notorious Constellation appeared in the Heavens: But to confute this, examine his Computation of Time which he makes the Basis whereon to ground his Argument and assertion; and if upon examination you finde that most false and untrue, then needs must the Doctrine which is underpropt with so weak a foundation be erroneous & fallible. But from the worlds first fabricating, and *Adams* Creation, and *Noahs* Floud, interceded not above 1656. as is manifest by Holy Scripture, being fewer years in number then his computation by 600. and the Constellation which they imagine to have been in the origin of the world, must needs precede its Creation 600. years; and the number of years between the Flood and the coming of the *Messias* did not fully compleat 2400. years, and therefore that conjunction of stars could not appear till 684. years after the Floud. The other grand position of stars they would make you believe had its existance 942. years after the immersion of the Universe, and 17. years before the birth of *Abraham*; and yet the sacred Text tells us, that he was born 292. years after the Inundation; and so by consequence that Constellation must exist 630. years after *Abrahams* Nativity. They observe that the sixth great Conjunction was 225. years before the Nativity of our Saviour, but most ab-

surdly, as relying upon the former principles and computation, which was erroneous and false; for if we follow the exact Chronology, that great Conjunction should have happened almost 500. years after the Quires of Angelical Spirits sang that sacred Canticle, *Glory to God on high, &c.* To conclude, that this our learned *Peter* was altogether ignorant in Christian Chronography, by this observation it will easily appear; he affirms that in the year 700. after the birth of our Saviour, (in which he saith the seventh great Constellation fell out, that that great scourge of Christians, the *Arian* Heresie should breed distraction in the holy Church; and yet that Heresie, that most viperous Heresie which had its origin about the 300. Yeare; before the 600. year was fully crusht and extinguish'd: Who is so half sighted, or purblinde, that will not see their Predictions relying upon most lying and unperfect Chronology, to be most vain, false, and pernicious?

But to what purpose spend we our time to collect examples of such frivolous Predictions, every History and Age being so full of them: For my part I conceive that it is hard to finde the Predictions of Astrologers true concerning future events, (although they happen sometimes casually, and by accident to be true and veracious) by reason that there are so many of them, even

even past number so perspicuously false; and in the very things themselves and events confuted. *Cato* pleasantly saith, That he wonders that one Southsayer laughs not at another, by reason that very few of their presagings come to pass; and if any did, it seems meerly by chance. What *Cato* said of Southsayers, the same may we of our Astrologers; for seeing we will not believe a known and common liar, though he speak truth; why should we give credit to an Astrologer, for one true Prediction, who tells so many which are quite contrary to verity; and amongst so many false predictions, it is better to believe one that may be true, then by reason of one which may prove so by chance, give credit to all the rest? Some will say Astrologers now and then guess aright, and predict things which the event proves to be true, but this ignorantly, rash'ly, and without judgement: He who shoots all the day long may hit the mark. We may justly say of Astrologers, as was formerly said of *Apollo's* Oracles; such as happened true were recorded but those which proved false were laid aside and buried in oblivion: men who defended and maintained the certainty of those Oracles, divulged and spread abroad the true ones; with great applause and specious Encomiums, but the false ones they husht up in silence; those who contemned them all, neither regarded false

or true. The causes why the Predictions of the *Chaldeans* are reproved, in this ensuing discourse shall be manifested.

Astronomancy in all ages hath been exploded and condemned by prudent and knowing men.

The seventh Reason.

IF this divining Astrology were true and certain, it would appear without all doubt, to be the most noble part of Philosophy, and most set by, and wisht for by mankinde; first by reason of the worthy and excellency of the subject which it treats of, to wit, the Heavens and Stars; and then especially for the knowledge of the events and casualties of mans life and death, beginning and ending, which all sorts of people are most curious to know; but seeing that that Doctrine in all ages hath been contemned and rejected by the most eminent Philosophers, and many Astrologers themselves, it must needs be a convincing argument, that the Art of Divining was accounted frivolous, impertinent, and void of all probability. *Xenophon* in his book *de Sectis Socrat.* as *Eusebius* relates, *lib.* 4. of Evangelical Preparation, hath these words; The cognition and knowledge of future things, which are in the power of God, cannot be obtained by mortal

tal industry; neither is it pleasing to the Divine Majesty, nor possible to screw into those secrets which his heavenly pleasure will have occult, and mortals must not dive into. *Pithagoras*, *Democritus*, and *Plato* after long and wearisome journeys, came unto the *Persian* Magicans, the Sages amongst the *Chaldeans*, and Priests of the *Egyptians*; from whom they suckt some things more occult and obstruse concerning Mathematicall Discipline, the Religion and Worship of the Gods; but the Art of Divining they either altogether neglected, or if they brought any smattering or fragments thereof, they made no use of it, as it may appear through the whole context of their writings.

Aristotle a man cry'd up in all Universities and Schools of Literature, a man most copious in the Doctrine of heavenly things, which he expresseth in several of his books, maketh no mention or speaketh the least word concerning this kinde of Astrology; when in his books of Meteors, and concerning the parts and generation of Animals, but especially in his books of Problems, he investigates the causes of many admirable and obscure things, to unriddle or enode any of the curious queries, he troubles not his brain, or makes any use at all of the help and assistance of Astrology; nay, there are many parcels in his Works which do altogether oppose and contra-

dict this Art of Astrology; as this for example: Of future contingents there is no certain or definite verity; things which chance and happen by accident, cannot be comprehended by any knowledge to judge of the fortunes and casualties of humane affairs, which are not in mans capacity, the immediate, proper, particular, and corruptible causes of particular and corruptible effects; to have a perfect and exact knowledge of these is is not sufficient to contemplate celestiall and universal causes; the Heavens operate no otherwise upon those things which are sublunary, then by motion and light: neither doth he approve the force or efficiency of any other Stars besides the Sun and Moon, quite contray to Astrologicall Decretalls, and the Influences of Celestiall Signs, and corporeall and sensible effects may be prevented and hindered by other causes.

Cicero in his second book of Divination highly commends *Eudoxus*, the most eminent man amongst the Astrologers in the time of *Plato* and *Aristotle*; as also *Pinetius* the Stoick, *Archilaus*, *Cassandra*, and *Saleyces Halicar*, men applauded and renowned amongst the Astrologers, for that they abandon and cast off the vain Science of Astrology. *Avicenna*, who next after *Galen* and *Hipocrates*, bears away the bell amongst Physicians, adviseth to give no credit to Astrologers in divi-

divination of future things, because they neither know the Celestial Points, nor the nature of inferior things, which notwithstanding are exactly necessary to give a judgement of future events; neither do they ground upon Demonstration either Probable, Rhetoricall, or Poeticall. *Ptolomy*, whom these men profess to follow as a grand Master in their Art, in his first book *de Judiciis*, tells us: It is not to be imagined that all things are upon necessity derived from supernatuall causes; that no other power can impede or hinder their operation: And in his Treatise which is vulgarly called *Centiloquium*, a book of an hundred Sentences; the first sentence is this, *Men onely inspired by God can foretell future particulars*: And his fifth sentence is, *A knowing man may prevent many effects of the Stars, if he be versed in the notion of them, and dispose of himself before the event fall upon him*; from whence comes the Proverb, *A wise man shall command the stars*. *Porphirius* in his book concerning Oracles, confesseth that the exquisite knowledge of future things by gazing upon the stars, is not onely incomprehensible to mortals, but even to the Gods themselves. And again, in the life of *Plotinus*, he saith, That after he had spent and consumed much time in the study of Astrology, he discovered at last, that no faith or credit was to be given to the judgement and divinations of Astrolo-

gers concerning things to come, and therefore afterward, both by word and writing he confuted this vain Art of Divination, as may appear to those who will read his book, *de Fato & Providentiâ*; but especially in that book where he disputes, whether the stars have any power or influence to produce such effects.

What sort of men delight in these Astrologicall Predictions, whom St. Ambrose *compares to a Spiders web.*

WEre this kinde of Astrology veridicall and infallible, the conveniences and commodities arising from thence would be held in high esteem; for by the fore-knowledge of future things, what advantage would it be to Monarchs and Potentates for the well regulating and governing their Territories and Principalities, and so consequently the professors and masters of this Art would deserve immortal Laurels, and be advanced to sit at the Helm of the best governed Republicks. But experience shews the quite contrary: For we see that by most strict and severe Edicts, by Decrees and Proclamations this unnecessary and vain Art hath been exploded, condemned, and exiled by many well deserving Princes. How oft was it banisht *Rome*, with the Astrologers and *Chaldeans* professors thereof, by

by *Tiberius*, *Vitellius*, *Diocleſian*, *Conſtantine*, *Theodoſius*, *Valentinian*, but eſpecially by *Juſtinian*, by all whom the ſtudy, practice, and exerciſe of this Art, was not onely adjudged vain, falſe, and lying, but alſo obnoxious and ruinous to Cities and Societies of men, and in it ſelf peſtilent and deteſtable. But to what purpoſe were it to conglomerate a cloud of witneſſes, or to uſe Rhetorical circumlocutions in a caſe ſo manifeſt? I dare be bold to ſay, that in the memory of man, nay in all ages ſift them never ſo purely, you ſhall not name a man, the acumen of whoſe wit ſurpaſt vulgar capacities, whoſe doctrine was admired, whoſe prudence in civil affairs excelled, or who was conſpicuous and eminent, for integrity of life and manners, or admirable in any noble quality of the intellectual part, but he vilified, derided, and accounted all the Calculations of Nativities, and the vain Predictions of Aſtrologers, as falſe, ridiculous, and to be exploded from amongſt Chriſtians, and well ordered Communities. True, the vulgar who have ordinarily dull and groſs intellects, apt to believe any thing which tickles their fancy; men credulous and itching to hear novelties, are much taken with theſe chymera's, and give confident belief to ſuch fopperies, and many ſhallow and giddy brain'd fools are taken with this vanity, rather for lucre ſake then truth. Amongſt Schollars there

there is a self-conceited Pack, who like nothing be it never so profitable and commodious, that is familiarly known to all men; they commonly are haunted with the spirit of contradiction; and rather then not be contentious and in opposition with the greatest masters of wisdom, they beat their brains to be delivered of strange Novelties and Incomprehensibilities; the height of the ambition of these Opinionists is not so much to know verity, as to seem to the vulgar to know that which the ablest of Philosophers confess they could never attain unto.

I will put a period to this discourse with a notable saying of St. *Ambrose*, in his fourth book of *Hexam. c.* 4. The wisdom of the *Chaldeans* is rightly compared to the spiders web, in which if a flye chance to be entrapped, there is no evasion or enlargement; but if a Creature of validity and limbs pass that way, it dissipateth and beareth away all those slender machins, and infirm and feeble gins: Such are the nets and tacklings of Astrologers, in which fools and weak judgements are entangled and captived, but men of strong sense and reason pass by them without any retention or impediment. Thou therefore, whosoever thou art, when thou beholdest these feigniments of Astrologers, tell them, their frail gins and spiders webs have no power to ensnare thee, unless like a feeble and silly flye through

through thy own imbecillity thou suffer thy self to be entangled therein; whereas a strong judgement, like a Sparrow or swift flying Dove, breaketh through, and carrieth all before it.

An Argument against three Fundamentals of Astrology Judiciary.

THe basis and foundation of this Art is either very weak and infirm, or none at all; then by necessary consequence, so is the fabrick raised and constructed thereupon, and therefore ought not to gain any repute and credit amongst men of reason and capacity. There first principle would make us believe that the Stars have all the same proprieties and qualities of the Elements; they are partly cold, and partly humid and dry; if not formally, at least virtually, that is not in act but in effect; if not by having the qualities themselves, yet by having the efficient faculties of those qualities: *Saturn* by their opinion is too frigid, the Moon humid, *Mars* dry: But this both reason and experience confutes. Reason thus; if all the stars be lucid and cast forth light, they must be all hot, and produce heat; let us grant their Adage, that the Moon and the rest of the Stars shine by a light borrowed from the Sun; if then the reason and origin of the light and brightness of all the stars be one and the same, how then can the reason

of

of acting and operating by them be so discrepant, unlike, and different: Experience gives this a check, for when it is full Moon, and that Planet most resplendent, and repleniſhed with light and luſtre, *Ariſtotle* and experience tells us, that the nights are warmer then either before or after. Our Star-gazers beſides this luminoſity or light, have diſcovered in the Heavens and Stars ſtrange power and vertue, differing both from the light, and jarring among themſelves, yet cauſes of ſtrange and wonderous effects; and theſe to the great credit of the buſineſs they ſtile *Influences*; an invention ſo modern and modiſh, that the Ancient and learned Philoſophers were never acquainted with any ſuch nomenclation; nay, the Aſtrologers as much as may be gathered out of their writings, in ancient time were altogether unacquainted with theſe niceties: But this Monſter-influences begotten by Fortune-tellers of a later brood, nurſt by their Abettors, and defended by their followers, have at all times been hiſt out of the Schools and Academies of Learning, as ſpurious and abortive; and one amongſt the more accurate ſort of Philoſophers calls them, the Sanctuary and refuge of ignorance, and fools Paradice. And to theſe prodigious Influences the baffled Aſtrologer betakes himſelf as to his laſt lurking hole, being an Ambuſcado to entrap Simpletons, and caſt a miſt before their eyes

who

who are not grounded in the true principles of Philosophy; and this they do when, and as oft as they cannot shew the proper and natural causes of the wonderous effects of those things call'd Influences; which if they be admitted, farewell all Philosophy, her glory is eclipst, authority anihilated, and her high esteem quite abolished. What need great Wits and eminent Philosophers puzzle and trouble themselves to finde out and discover the occult and hidden causes of things, if in a trice, and as it were twinkling of an eye, by means of the Omnipotent Influences, the obstruse and hidden secrets of nature may so easily be attained unto; ask by what undiscovered power the Load-stone attracts Iron, you shall not stay long for an answer; for you shall quickly hear an Oracle tell you, that its proper Celestiall Influence hath invested it with that vertue; from whence hath the little Fish call'd *Remora* such singular power, as for to retard and stop a ship under sail in her full career and height of speed? Oh the proper Celestial influence of that poor and silly fish hath given it that power. What needs more to be said, no probleme, nothing so reserv'd by nature from mans knowledge; nothing so full of the difficulty which Philosophers have laboured to discover, but these ignorant Pedants, and vagabond Gipsies will quickly resolve and enode, by telling you of the Celestiall Influences.

But

But to come a little closer to these youngsters, if *Saturn*, because he is lucid, by his light produceth heat, how can the same by his influence produce cold; is it not absurd that in the same star, there should be two contrary faculties, the one of producing heat, the other cold; not onely divers, but opposite and contrary? We see that nature hath so provided that in all things, where there are two differencies and proprieties, (as Philosophers say) the one general, which is common to one thing with many others: The other special, which is proper to a thing, (as in man to be knowing and rational) so that the specificall and proper difference and propriety is more noble and perfect then the general, as being that which doth contract and determine it, giving it a reason and degree of new perfection; as in the example of man, it is more noble to be rational, then to be knowing: but this happens quite contrary in this strange Doctrine of the Astrologers; for they teach (for instance sake) that in *Saturn* there are two proprieties or faculties of operating. the one general and common to him with the rest of the stars, which is a power of Illuminating, and by that Illumination to produce heat; another special and proper to *Saturn*, in respect of which he differs from other starres; which is a faculty of producing cold, or a certain vertue of some other Influence: but it is

most

moſt evident, that the Celeſtial Light is far more noble then any other Celeſtial Quality; and the faculty of producing heat far excells that of producing cold: furthermore in every thing there are two faculties or proprieties naturall to that thing; the one univerſal, the other particular, in themſelves contrary; as in *Saturn* the production of heat by light, cold by influence: But reaſon and nature it ſelf ſaith this cannot be done: For as in a multiform body, which the Greeks call Hetrogeneal, according to the ſeverall parts there may be ſeveral qualities and faculties, as it happens in the body of man in the head and heart; but it cannot happen in the ſtar of *Saturn*, being for as much as concerns its parts of the ſame form and nature; the one part thereof is not beautified with light, the other with influence; but as the whole is repleniſhed with light, ſo alſo ſhould it be with influence. It is needleſs to make any other diſpute againſt Aſtrologers concerning Influences, for this one argument is ſufficient to take away the influence of all things which are produced in nature, ſeem they never ſo ſingular and wonderful, The true, proper, and natural cauſes of all things have their dependency from two Celeſtial Principles, *Motion*, and *Light*; which is moſt manifeſt by daily experience, and all things moſt probably to be produced from them. Aſtrologers imagine and dream,

dream, that the figures and position of the stars with the signs in the Zodiack, resembling the similitude of men or animals, to have a great power and vertue in each mans nativity; when by themselves, and their own nature, they are no such thing, but have onely their existence and being in the Astrologers noddle, which represents such and such; for they may as well resemble them to Creatures, Houses, Castles, Towers, Tables, or the like; and therefore it is ridiculous to think, that in such like figures there is any thing of consequence to divine or foretell future events.

Whether the Birth-stars of any man can be the certain causes of things which shall befall him

THe second Fundemental of Astrologers is, that the birth-stars of every man are to be observed, for that from them all casualties and events of his life may be foreseen and prognosticated; but who sees not this principle to be weak and infirm? For why do not Astrologers rather observe the time and condition of the stars, when man is conceived in the womb, formed and animated; for then by all probability there are more things considerable, and of moment to predict good or bad fortune, by reason that then man hath his first existence, and then

then is the first celestiall force and power received and imprinted in him; and throughout the whole nine moneths that his mother goeth with him inclosed in her womb, all this while he is subject to the power and action of the Heavens. And why do not Astrologers consider other Defluxions and Constellations which are contingent to man after his Nativity, in regard that they are far more prevalent and powerful, and more conspicuous in their effects then those which happened at his birth; for the effect and defluxion of the stars which happened at the birth is often changed and varied, the temperature of mans body being variated; or by reason of some power of Constellations, by education, a several habit and custom of living; or by reason of some certain lawes, to the compliance whereunto, man is forced to regulate and square his life, manners, studies, and all other his actions: and above all, peradventure there is nothing of that first matter, which School-men call *Materia prima*, left in old and declining age, which was at the first entrance into this universe: This is the opinion of many and great learned Philosophers. Neither doth St. *Tho. Aquinas*, that illustrious School-man, seem to deny it, in 1. *Part. Quest. ult. Art.* 1. which being granted, the force of that first defluxion and celestial effect, which was stamped and imprinted in man

at his first being, must at last of necessity totally vanish and fade away; unless you will have it, that the same celestial vertue and power can pass from one subject to another, as it were flitting from house to house, by changing its habitation; or at least be so kinde, that when it perceives its own decay and feebleness, it will provide some neighbouring vertue of like condition and quality, to supply its place, and officiate in its room.

Whether the Conception or Nativity of man be more considerable to foretell Fortunes.

Ptolomy the grand master of this Art affirms, that there is as much, if not more matter of weight and moment to be considered in the conception of man, as in his Nativity; these are his words: *When the temporal beginning of man is set down according to nature, or as Schollars say,* per se, *or by its self, that will be the beginning, when the* sperma, *or seed, is ejected and ejaculated into the genital and apt place of conception; but in potency or accidentally when the infant falleth from his mothers womb, may be called his beginning also; he therefore that either by chance or observation obtains the knowledge, when the fit matter is aptly and duly received and inclosed in the vessel of conception, ought by all means to follow that exact time, to discover the proprieties of the minde*

minde and body of the then conceived Embrion, by observing the configurations & constellations at that very instant, &c. By which words he manifestly demonstrates, that the most efficacious, natural, and even the first beginning of man is when the seed is first received in the time of conception; upon which consideration the Astrologer ought principally to insist and reflect upon that moment, and the then Constellation, to divine and foretell the future events, contingents, and affections, as well belonging to the body as the minde: But to give a salve to this sore, seeing it is almost impossible to know exactly the moment before mentioned, either of conception, or the other, *Ptolomy*, lest their Art may seem to be eclipsed, who onely prognosticate from the nativity of man, addes these words: *But he that cannot attrain to the knowledge of the seminal beginning, must of necessity content himself and make use of, and follow the time of the Nativity, to predict future events and fortunes.*

Haly that so much admired and followed Astrologer, in his book which he writ concerning Elections, candidly confesseth, that the efficacy and exactness of fore-telling the fate and fortune of any man hath its greatest dependance upon the hour of conception: But because Astrologers cannot arrive at this height of knowledge, they are forced to flye for refuge

to the hour of the nativity; and when this kinde of professors are put to't, and prest with the argument of Twins, all that they have to say for themselves, and save their credit is, that the diversity of contingents and events in Twins, happens by the diversity in Conception, and not in the Nativity.

The vanity of Astrologers in applying their Art not onely to Men, but also to walled Towns and Cities.

BEhold, courteous Reader, how great and shameless is the audacity and impudence of those fellows, who will not onely divine the fortunes of Mortals, but Cities and Castles also; and tell you, that if you observe the Constellation when any City or the like hath its foundation laid, or is erected, you shall (if you will believe them) calculate and divine the casualties, destinies, and events which hereafter shall befall and happen unto that place. *Plutarch* tells us in the life of *Romulus*, that *Tarutius* a certain Mathematician at the entreaty of *Varro*, made such a Calculation concerning the City of *Rome*. This story *Cicero* in the second book of his Divination renders in these words: *A certain man called* L. Tarutius Firmanus, *a familiar friend of mine, exquisitely furnisht and instructed in the Art*

and

and Discipline of the Chaldeans, dived into the foundation, or as I may call it birth time of our City, from these Configurations and Constellations of the Stars, under which he conceived it founded by Romulus; *and finding it incohated in the wane of the Moon, made no scruple to prognosticate the fate and destiny thereof. O strange madness, and powerful force of errour and blindenss! can possibly the foundation of Cities have any relation and dependency upon the force and power of the Moon and Stars? Suppose it possible to foretell events by Constellation of the Stars at the birth of a childe, will you thence infer, that it is easie and possible to declare and predict what will become of stone, brick, and mortar, with other materials, with which a City is constructed and built.* Thus *Cicero.*

Why Astrological Observation may not be as prevalent in Herbs and Animals, as in mankinde.

I Would gladly learn of those all-divining Masters, whether or no their Art have as much power over herbs and animals, as over man: If they answer negatively, they betray their own ignorance, the weakness, folly, and fallaciousness of their Art and Profession: For why should it not be as prevalent in such things as in men? nay, far more, for herbs and plants by a naturall necessity have greater dependance upon the

power and efficience of the celestial bodies; and seeing that fewer (and those not so various and differing) Contingents happen to plants then men, by consequence it must be far more easie to predict their future events, then those of mankinde: If they grant, that the stars have equivolent dominion over plants, and mortals; I ask them calmly, and in a friendly way, if they observe the position of the Heavens, and constellation in that very moment and season, when plums, cherries, or pears are grafted or inoculated; or in seed-time, when wheat or other grain is cast into the ground, and out of that prognostick observation they can foreshew what encrease and multiplication all these trees and grain will produce; how many cherries on every tree, how many ears of wheat in every acre or cover, and how many wheat corns in every ear; if they grant me, that their skill cannot arrive at such a height or perfection, let them leave their babling to perswade me that they can foretell the future events of mortals.

Concerning the Antiquity of Astrology amongst the Egyptians and Chaldeans.

THe third basis and foundation of Astrologers is, that their Art is backt and bolstered up with most certain experimentals, of I know not

not how many, even almoſt innumerable ages; and that the quinteſſence and marrow of that divine Art had its origin from the *Chaldeans*, and the Inhabitants of *Babylon* and *Egypt*, the very firſt and ancient poſſeſſors of this Univerſe; and *Ariſtotle* himſelf in his book concerning the Heavens, and in another, wherein he treats of Meteors, affirms, *that the Egyptians are the moſt ancient Planters in the terreſtrial Globe*; and in the beginning of his Metaphyſicks he ſaith. *The Egyptians the moſt ancient amongſt mortals firſt invented and digeſted the Mathematicall Art and Science.* And the former and ancient Aſtrologers were wont to boaſt, that the *Chaldeans* ſucceſſively employed their time and endeavours for the ſpace of 470. thouſand years, in calculating the Nativities, and carefully keeping and reſerving the experimentals and obſervations of the children in that ſo long a time born: But this is ſo manifeſt an untruth, a lye ſo palpable, that it may almoſt be felt, and therefore not worth mentioning or confutation; for ſince the very firſt Creation of the world there have elapſed not much more then 6000. years, and from the firſt originall of that Nation of the the *Chaldeans*, *viz.* from the confuſion of tongues at the ſubverſion of *Babels* Tower, not more then 4000. years. *Picus Mirand.* in the ſecond Chapter of his ſecond Book againſt

Astrologers, brings *Hypparchus* and *Ptolomy*, grand masters in this Mystery, to confute this imaginary and Chimerical Antiquity of Astrology; for these very Grandees when they labour any conclusion or dogmaticall precept, from the long and prolix observations of their Predecessors, they can ascend no higher then the Reign of *Nebuchadnezzar* that potent Monarch amongst the *Egyptians* and *Babylonians*; and since the first inauguration of that Prince, and beginning of his Empire to this present year of our blessed Saviours Incarnation, (saith mine Author when he writ this Treatise) 1588. there cannot be computed above 2232. years. And St. *Augustine*, that grave and learned Doctor, in chap. 4. book 18. of the City of God, checks and scoffs at this fantastick vanity, saying; *Foolishly do these men babble and prate, who go about to make the world believe, that it is above an hundred thousand years since first the Egyptians found out the power and influences of the Stars; from whom I pray did they extract such collections, it being not above* 2000. *years, since first of all that Nation learnt the art of Letters from their first Mistris* Isis? *This* Varro, *who is no mean Author, delivers unto us.* And thus we conclude the eight reasons, by which it is demonstrated this kinde of Astrology or Divination to be opposite and contrary to the true and solid grounds of Philosophy.

CHAP.

CHAP. 4.

The Stars are so far from being the Causes, that they are not as much as Signs of future things.

SAint *Augustine* in his fifth book of the City of God saith, That there were some men, and those of esteem for their learning and knowledge, who although they did not allow the stars to be the causes of humane affairs, yet granted them to be certain and infallible signs thereof.

Whether or no if the Stars be not causes, they may be certain signs of future events.

ORigen in his Treatise upon *Genesis* (as *Eusebius* tells us in his sixth book of Evangelical Preparation) explaining these words, *And they shall be for signs,* in the first Chapter of *Genesis,* (which words beget the argument of this present discourse) delivers unto us, that God placed the stars in the firmament, that by their several aspects and conjunctions they might presignifie unto us what things in future times, whether universal or particular, shall happen, but not be

be the causes thereof; and therefore he compares the Heavens unto a book, in which the great God as with a pencil hath delineated and drawn forth all the contingents which shall happen in future ages, so long as this fading world shall last; and to strengthen this assertion, he citeth a certain book, entituled, *Josephs Narration*, formerly highly esteemed, where the Patriarch *Jacob* is brought upon the stage, thus speaking to his sons: *I have read in the tables of heaven whatsoever shall befall to you and your sons.* *Plotinus* a Coetanean and School-fellow of *Origen*, was of the same opinion, and asserts it in a Book which he entitles, *whether or no the Stars have any power*; and in another book concerning *Fate* in the sixth chapter he saith, that this is the use and benefit of the stars, that whosoever beholds them and contemplates as books and letters, and is skilful in this kind of literature, shall know future things from those figures, if with a kind of anological comparison he diligently search out their mysteries and signification: and *Porphirius* affirms, that being fully bent to kill and make away himself, he was diverted from that wicked resolution, by the means of *Plotinus*, who fore-saw the danger by the vertue of the stars.

This opinion *Julius Severus* in his ninth book of Fate will not have to be exploded or condemned, and that he may make it appear probable

bable and plausible, he bringeth some sentences out of holy Writ to trim and deck it up withall; for, saith he to grace the matter, *Isaiah* chap. 34. not obscurely tells us, *And the heavens shall be folded together like a book*; by which it is meant, that after the day of judgement, the heavens like a book shall be clasp't, and fast shut up, which now are laid open, and exposed for us to read and meditate; and to the same effect and purpose, that of *Psalm* 21. *The Heavens shall declare his justice*; and in *Psalm* 18. *The Heavens shew forth the glory of God*; and in the first book of *Genesis* speaking of the stars, *And they shall be for signs*; and in *Psalm* 88. *The Heavens shall confesse thy marvellous works, O Lord.* Neither, quoth *Origin*, doth this opinion take away free-will in man, no more then formerly did the Prophesies of the ancient Prophets, or the prescience of all future things, which is in Almighty God, and resteth in his divine bosome. *Plotinus* opinionates, that this power and skill to predict future things by vertue of the stars is given to man either by the singular favour of Almighty God, or through the excellent knowledge in Astrology; for the obtaining whereof we use all possible diligence and acurate study.

And *Julius Severus* perswades himself, that St. *Augustine* was not much averse or alienated from this opinion, by reason that in his second book

book against the *Manicheans, cap.* 21. speaking of man, who whilst he is invested with mortallity, hath these words: *Neither is it to be thought, that in the Celestial Bodies our thoughts are so concealed, as in these our bodies; but as certain motions of the minde appear in the countenance, especially in the eyes, so in the perspicuity and pureness of the Celestial Bodies, our motions of the minde cannot be concealed, as I imagine.*

Whether according to St. Augustine *the Stars are Signs of all humane affairs.*

IF any man peruse attentively this place of St. *Augustine*, by these words *Celestial Bodies*, he shall finde him not to understand the Celestiall Orbes, but the bodies of the blessed, who after the Resurrection shall be invested with celestiall glory and immortality; making a grand distinction betwixt men encaged in this fragile and perishing body, and the beautified, who enjoy the fruition of Almighty God, and live a life Angelical: and whereas here on earth we can palliate and cloak our thoughts and cunning dissemblings, and thereby make our neighbours believe that which we never intend; in Heaven all thoughts are mutually discovered, all glossing, couzening, and dissembling utterly laid aside and cast off. And that this is the meaning of that great Doctor,

Doctor, these his ensuing words demonstrate: *These therefore deserve that blessed habitation, and happy change into Angelical forms and brightness; who when they had power in this mortal pilgrimage, under homely habits to palliate leasings and untruths detested it, and onely with a most flagrant and ardent zeal of truth and verity shunned whatsoever might scandalize the hearer, abhorring upon what account soever to tell a lye; for the time will come, when nothing will be hid, and whatsoever is hid shall be made manifest.* So that we see St. *Augustine* speaketh clearly and perspicuously of glorified bodies, and not of Celestial Orbes, Heavens, or Stars; so that I am in admiration, that *Julius Severus* should so inconsiderately and rashly read over this place, and through misunderstanding brand so eminent a man with an opinion, which he is so far from maintaining, that in the fifth book of the City of God, he utterly opposeth and confuteth.

Of the nature and variety of Signs.

THat the stars are signs of future events, I conceive not onely contradictory to solid Philosophy, but also opposite and repugnant to holy Scripture; and although the reasons which I have alledged in the premises be sufficient to convince this infirm doctrine; yet in this place I will

will produce other forcible arguments to corroborate what formerly I have maintained: First therefore whatsoever is a natural sign of another thing, that upon necessity must be either its cause or effect, or both, and proceed from the superior and common cause; for besides these, what fourth member can be imagined, to have the sign upon necessity joyned with the cause by it signified; this is no way distinct from the third Member, for such a connexion and conjunction can no other wayes have a being, then that the cause should produce that out of it self, which is the Sign; and then that which is the thing signified, as the same thing which moves the cause to action and excites it, must also applicate and apply that which is presignified; but each of these must necessarily be referred to the common cause, from whence this argument may be framed: If the Heavens and Stars be signs of all sublunary things, they are either their causes (which this opinion allows not) or the effects, which no man in his wits will grant, or presume to affirm; or else (which is all that can be said) as well celestial as sublunary things proceed from the common cause; as the Rain-bow is sign of fair weather, not that it is the cause or effect thereof, but one and the same is the common cause of both; upon necessity the common cause of celestiall and sublunary bodies must either be corporeal or incorpo-

corporeal: I do not think they will say it is corporeal, for above the Heavens there is no body at all; therefore they must grant, that all things must be referred to an incorporeal cause; that is, either to God himself or Angels, who moves the Heavens: so that whilst Angels move the Heavens, in the very state, habit, position, and conformation of those Heavens, as it were by certain nods and becks of theirs like notes and signs described therein, they should point out and predict the events and contingents of humane affairs; but this in many respects is not credible, for whosoever grounds upon this foundation, must needs grant and say, that Angels induce mortals unto all, and whatsoever, even the greatest and most horrid sins and villanies.

In this point Philosophy doth inform us, and also Theology doth the like, that there is no action of Angels, (as they call it) *transeant*, which immediately proceeds from them, other then local motion; and that the Angels who do circumvolve and wheel about the Celestial Orbes, these I say, those great masters averre to have no other operation concerning humane affairs, then what proceeds from motion and the light of the Heavens: For those I know not what influences distinct from light, I have formerly sufficiently made null; and there is no man so brain-sick, who will affirm, if he will speak things probable

and

and likely, that motion and the light of heaven can infallibly, clearly, and distinctly premonstrate all future effects of sublunary things; and again, when two effects of the same cause necessarily shew one the other, as they must proceed from the same cause, so must they also proceed after one and the same manner, otherwise it cannot be that they should indicate one another: Such things as are brought to pass by God and his Angels in Celestial bodies must have their beings necessarily and invariably; whereas those which are beneath the Moon, have their contingency very mutably, and I may say defectively.

In like manner other arguments may be framed; if the stars who are confined to a set and certain number, and of a like condition, can be signs of future things, which are almost infinite both in number and variety, and in themselves discrepant and differing: How can the same posiure and conformity of stars, under which Twins and many others are born in in the same moment of time, be a certain sign properly and distinctly to presignifie so many several and distinct dispositions, casualties, and events, as we daily discover in them? therefore if we grant the stars to be signs of future things, we must also affirm them to be their causes; and if we deny them to be Causes, we must also deny them to be Signs.

Whether

Whether Comets or Blazing Stars be signs of humane affairs.

THou wilt perhaps avouch that Comets which are generated in the high and sublime air, are signs which predict strange and wonderfull events to ensue, and of those Contingents the Comets are neither the causes nor effects; and therefore probable it is, that the stars are in the like condition in respect of sublunary affairs: for my part I shall never grant Comets to be signs of humane chances and events, though this is as much believed amongst the vulgar, as exploded by wise men: Should I walk hand in hand with the vulgar in this errour, and say that the Stars produced the Comets as Poasts or Curriours to go before them to foretell future events; if I should, I say, grant this, yet concerning the stars another account is to be given, for that they have no corporeal cause superiour unto them.

Whether those men who make the Stars signs of future things, do thereby upon necessity establish that thing call'd Fate.

WE will make no great business of this the Authors of this opinion although unwillingly engage themselves in a necessity of

Fate, far more then those who will have the stars to be the causes of sublunary effects; for grant that the stars should be the causes of all things which are produced beneath the moon, yet for all this there is no necessity of bugg-bear fate; for what is to be done and effected upon earth by the influences and defluxions of the stars that may be impeded and croſt by contrary affections of the matter, or by the intervening of particular causes as obstructions thereunto: But if stars be naturally the signs of future Contingents, then upon necessity whatsoever they signifie must come to pass, otherwise they are signs fallacious and deceitfull: and seeing that our great God hath ordained and instituted them to signifie and give notice of things, and hath engraven them in heaven as in some voluminous Tome, to point out and be as it were Indexes of things to come to pass; if the event of these things which they signifie should not prove answerable, you must either make God their author ignorant, or a great impostor and deceiver: If you say the starres presignifie what is to be done in some particular causes, and onely in some and not in all, this is extreamly improbable and fable like; for why should the stars foretell the future chances and effects of some particular effects, rather then of others, and not rather of all alike, the reason being indifferent and like in all; or else you must say,

say, that the stars are the future effects of all particular causes: If this be so, it must needs follow that there will be no causes left remaining to impede, obstruct, or hinder whatsoever is by the stars predicted, and it will necessarily come to pass, that whatsoever is sublunary must be tied to an absolute fate and necessity which the defenders of this opinion will not allow of, or should they, it were most wicked and impious.

As concerning that Text of *Isaiah* 54. *The Heavens like a book shall be folded up*; which amongst all the places of Scripture formerly set down seems to have the most of difficulty in it, I finde it diversly, and by divers and severall Expositors glossed and interpreted; yet no exposition, if it be of an approved Authour, or at least probable, which makes for, or sides with that opinion. *Justinus Martyr* answering to the forty ninth interrogatory of the Orthodoxes, wherein the Querie was, how that place of *Isaias* was to be understood, when he saith; *That the Heavens like a book shall be folded up: saith, as the divine word sometimes by a similitude compares heaven to a skin extended, saying, who extends the heaven like a skin; other times to smoak, other times to a chamber: and so on the contrary, speaking of the dissolution of the heavens, it is compared to a book and other things, and by* David *in his Psalms to a garment waxing old.* St. *Hierom* upon the same

words saith; we must observe that he saith not the heavens to perish, but to be wrapped up like a book, that after all sins were detected and made manifest and read, they should no more be opened, never more to have the sins of men written in them. In the Scripture the Heavens are said to shew the justice of God, to reveal his anger, to prove and give testimony of mans wickedness.

St. *Thomas* and *Nicholas de Lyra* expound these words after another manner; the Heavens, according to them, like a book shall be shut up, that is, henceforth Ethnicks shall make no use of their Astronomancy, nor dare to foretell the future events of mankinde, as if they were able to read from the stars future fortunes and contingents. Others interpret these words thus, there shall be no further entrance into the Kingdom of Heaven, from henceforth the gates thereof shall be shut up: Others expound these words in this sense; the help, use, and ministery of the Heavens and Stars, which is bestowed upon mankinde before the day of judgement, after shall cease, and have no more being; for although the Heavens shall not utterly perish and be anihilated, yet those good offices and favours which now they perform on the behalf of mortals and their sakes, shall after that day of dread and terrour cease, and shall have a long vacation, which by

by *Isaiah* is excellently expreſt in the ſimilitude of a book, which when we have made what uſe we can of it, and fully perus'd it, we claſp and ſhut it up, and lay it aſide.

Another interpretation of this place is not to be rejected; ſome are of opinion, that in that terrible day by this ſimilitude is meant the high indignatiou wrath and juſt anger of the ſupream Judge againſt thoſe Nations of whom the Prophet ſpeaketh: ſuch a hurly-burly, confuſion and conſternation; ſuch horrour, fear, and trembling amongſt the reprobate; ſuch remorſe, grief, and anguiſh of minde, that through the very vehemency thereof, the very celeſtial luminaries will ſeem as it were to be extinguiſhed, the ſtarres to drop from the firmament, the motions of the Orbs to be in rebellion, and heaven it ſelf to be wrapped up and foulded, and vaniſh away: and what is here ſaid by the Prophet to be foulded up, by St. *John* in the Apocalyps, is ſaid to recede and depart away.

But to make this more plain, if ſuch as are not acquainted with Antiquities ſtartle at this word folded up, ſpeaking of the book, in the ſimilitude, they muſt know that the Hebrews (as alſo the Romans and all civiliz'd people) had not their books bound up in *Folio*, *Quarto*, or *Octavo*, as the now mode and form is, but in a different manner; for they had skins of velome or parch-

ment, or else the thin rindes of trees, tatched and fixed together (of one and the same breadth) in length, and being fastned at the one end to a Cylineer, or round piece of wood they resembled much our Pedegrees which are drawn by Heralds, or a web of cloth wrapt about a weavers beam, so that when they had a minde to peruse any parcel or passage, they did fold and unfold as occasion required; and this the Prophet used as a similitude: for as the Membranes encircle the round piece of wood, so do the Heavens environ and compass the Terrestrial Globe one above another, and wheeling round about it, as it were their Axle-tree. Thus have you heard many expositions of this seeming hard place of *Esaias*, and I am confident your own judgements will tell you, that not any one of them favours these grave masters of Astrology, Southsayers, Fortune-tellers, Star-gazers, Quacks, or what you will call them.

CHAP.

CHAP. 5.

How it comes to pass, that Astrologers foretells many things true.

IT now remaineth (that we make an end of this disputation and draw to an period) that we lay open the reason why so many Astrologicall predictions prove true and congruent with the events and contingents: Of this subject we spoke something formerly; but that it might be the more clearly handled, and for the better understanding of the Reader it is principally reserved to this its proper place.

Although it be most certain & uncontroulably true, that Astrologicall predictions are most false, as we have already sufficiently demonstrated; but because in former ages, yea and in our present, all-knowing times it is almost believed, and that by grave and learned persons, as agranted fundamental, that in a manner all predictions of skilful Astrologers have proved true, and attested by their events and issue thereof, and that very few or none have fallen out contrary to what they have divined. Well, let us also follow this torrent, lest we should be thought to swimme against the stream, and seem to be *Joannes è contrario,*

trario, in opposing that which by publick faith and authority is cryed up and embraced, the verity of those predictions being granted, let us examine and look into the causes thereof; *viz.* by what means Astrologers can infallibly fore-tell future things, which seeing of themselves they are uncertain, they fall not within the power and notion of humane intellect; I will avoid prolixity, and therefore do peremptorily affirm, that if any predictions of Astrologers have proved true, that truth proceeded not from the verity and firmity of that art of Astronomancy, but from other causes; and what these causes be I will tell you succinctly.

Four causes there are, by reason whereof Astrologers sometimes speak truth.

Sometimes by the very instinct of the Devil men are prick forwards to divine future things.

The first Cause.

SOmetimes the verity of those predictions proceeds from a clandestine contract betwixt the Devil and the Astrologer, otherwhiles by an implicite instinct or contract, and unperceptible instigation of the grand Impostor the generall enemy of mankinde; men though ignorant in them-

themſelves of the devils deluſion, are impelled and egg'd on to divine and propheſie. This St. *Auguſtine* confirms in the fifth book of the *City of God, chap.* 7. ſaying, *Not without cauſe do men believe that when Aſtrologers miraculouſly almoſt, or at leaſt ſtrangely, foretell many things which prove true, that is done by the inſtinct and help of wicked ſpirits, whoſe ſollicitous care it is to imprint and ingraft in the mindes of men the noxious and ſoul-deſtroying doctrine and opinion concerning ſyderial Fate, which poſſibly cannot be diſcovered by the Art of inſpecting or obſerving the Horoſcope, which Art indeed is none at all.* Thus St. *Auguſtine.*

By how many wayes the Devil by himſelf can foretell or teach others to do the like in future things.

THe Devil firſt perſwades man and buzzeth in his ear, that he will teach him how to foretell future contingents and accidents, either by preſenting himſelf unto him in a viſible form and ſhape, making large promiſes; or eiſe articulating and frame voices in the air, fore-ſhewing ſucceeding events without the aſſumption of any aerial body; or by dropping down ſome ſcroll or character which ſhall contain ſuch like divinations; otherwhiles by dreams when we ſleep, at other times to men perfectly awake, by working upon their fancy, by poiſoning and poſ-

ſeſſing

sessing it with strange chymericall imaginations, thereby to move the phantasie to apprehend strange phantasmaes, whilst by this deceit he moulds the party into an apt and fit disposition, to predict and propheſie that which the phantasma represented unto him: The devil may know some future things (which he imparteth) by divine revelation, discloſed unto him by a good Angel; for sometimes Almighty God to bring things to their allotted end useth the miniſtery of the devil: Other times the same Chapman will discover to man that which he himself is resolved to put in execution, and by reason of the incomparable celerity of his motion, he informs his friends in a trice and moment of the transactions of the most remote Regions in the world: yet more, this cunning enemy of our hop't for felicity, from cabinet councells, private conferences, letters writ in never so concealed and unknown cyphers and characters, from private marks which are either interiorly inherent, or exteriorly in mans body: By a too too vigilant and sollicitous inveſtigation will shrewdly gueſſe at and discover mans occult and hidden cogitations and inclinings, and those discover to his beſt beloved favourites: Another way he goes to work, which is by the causes which neceſſarily muſt concurr to produce such an effect: and lastly, by reason of the extream subtlety and diligence

ligence of his understanding, his long experience of so many thousand years, his great and exact knowledge in all naturall things, he must needs have a strong advantage to search out and manifest future events.

The very thing of which we have now discoursed is by St. *Augustine* in his book upon *Gen. chap.* 7. most exactly and candily demonstrated, and therefore I judge it not amisse to set down his words: *Concerning fates and subtil quirks of the stars, and documental experiments drawn as it were from the art of demonstrating, or Matheſis her self, which they call Apoteleſmes, we utterly reject as being incoherent and opposite to Catholick and Christian Faith; for by such like disputations the force and neceſſity of prayer is taken away: Sin (which ought to be corrected) bolster'd up, the fault is rather laid upon God the authour and creatour of the Stars, then upon sinful mans wickedneſs; and therefore we must confeſs and say that when any truth or veracities are predicted, it is done by an occult and inperceptible Inſtinct, which our weak capacities unwittingly entertain; which since it is done to deceive and seduce poor man into errour, queſtionleſs it is no other then the work and operation of seducing spirits, unto whom it is permitted to know some certain truth concerning temporal affairs; partly by reason of the strong acumen of their moſt subtle intellect; and partly by reason of their long and cunning experience,*

rience, proceeding from the vaſte longitude and time of their being and continuance; and laſtly, revelation from the holy Angels, being appointed ſo to do by their Almighty Creator, who diſtributes and diſpoſeth humane mērits, according to the ſincerity of his moſt ſecret and hidden juſtice; and ſometimes thoſe wicked ſpirits predict ſome things which they themſelves are reſolved to bring to paſs by the way of propheſie or divination; and good Chriſtians ought to avoid and flye this ſort of Mathematicians or any other whoſoever profeſſing to tell Fortunes, (although ſometimes they tell the truth) leſt they entangle and enſnare their deceived ſouls by ſome clandeſtine and implicite contract with this grand enemy the devill. Thus St. *Auguſtine.*

How many ſeverall wayes and how grievouſly men ſin, who either make uſe of the devil, or help of his Servants the Fortune-tellers, to know future things.

MAn plungeth himſelf in a gulf of ſin, whoſoever he is that hath recourſe to the Devil or Aſtrologers the Devils Inſtruments or Trapanners, to dive into future contingents; in this caſe many and ſeveral are the wayes of falling into ſin; firſt when he addreſſes himſelf to the devil or the Aſtrologer his decoy to know future events, confiding that the devil for certain knows

what-

whatsoever shall happen; for seeing that it is onely proper and peculiar to the highest and divine Majesty to know future contingents; he who so impiously attributes that knowledge to the devil, falls into the horrid sin of Impiety and Idolatry: and if it be accounted a sin to consociate and keep company with one excommunicated by the holy Church, how much more will it be to enter into league, drive bargain, and make contracts with the most malignant enemy of Gods Church, a blasphemer of the Deity, and most envious and implacable enemy of mankinde, who God himself hath banished from the society both of men and Angels, unto the dark and hideous shades and infernall cloisters, and hath inflicted upon him eternall and everlasting plagues and torments: and will man be so mad as to take and make use of such an accursed feind for his master, friend, and guide? And whosoever he be that enters into this devillish familiarity and combination, runs the extream hazzard of losing his soul, being lull'd asleep with the sweet incantations and syrenicall allurements of these divining Prognostications, which the devill layeth as an ambuscado to entrap and circumvent poor man: He again highly offends the divine Majesty who consults with Astrologers to know the secret and hidden sins of his neighbour; and lastly, he is inexcusably to be blamed, who runs after

after those Miscreants, the Devil, and Astronomancers his Disciples, whereby to enable himself to perpetrate some horrid villany and mischief.

These kinde of Astrologers are for most part of a wicked life and conversation.

THese Quacks are Imps of the devil, Familiars and Comrades of Satan, for no better are our Fortune-tellers, as may easily be demonstrated: First, by the impurity of their lives, and brutishness of their conversation; secondly, by the contempt they have of Christian Religion, and the true exercise of piety and practice of devotion; thirdly, as Owls they hate the light, and shun the society of good and vertuous men, seldom appear in publick but lurk in holes and private corners, avoiding as much as in them lies, any over-seer of their exorbitant and unlawfull proceedings; of whose faith and religion, and not without cause, the wiser sort of men make a great scruple and question: And to conclude, in *Spain*, and where the Inquisition is in force, many of this sort of Fellows having been secured and put in durance, and duly examined by the learned Judges of that Court and Tribunal, have openly confest their unchristian-like commerce and familiarity with the Devil.

The second Cause.

THe second Cause why Astrologers sometimes divine truly, happens through the occult and hidden disposing of Divine Providence; which (as St. *Augustine* in his fourth and seventh book of Confessions saith) doth so agitate by a private and unperceptible instinct, the blinde and wicked mindes of these Diviners, that though they themselves be ignorant thereof, yet they tell to their Clients and Customers such things as either through their own demerit or out of the inscrutible abysse of the just judgement of the Highest, are most fit for them to hear.

Of the use of casting Lots amongst the Ancients to discover future things.

AMongst the Ancients was a solemn custom to select certain verses out of Poets, and roll them up as we see in Lotteries of our age, or chusing of Valentines, and to draw them out of boxes, hats, or aprons, by which it often happened that men drew verses, which contained that which was agreeable either to their present fortune or future condition; as it happened in *Alexander Severus* being then but a youth or stripling,

ling, (and far from any hopes of aspiring to a Monarchal Diadem) who being amongst divers of his associates at this interlude and pastime, extracted out of the box or scrutiny some Verses of that illustrious Poet *Publius Virgilius Maro*, contained in the sixth book of his Æneids which predicted the Command of the whole Romane Empire.

Be carfull how to rule the Romane State.
'Twill be thy charge allotted out by Fate;
The humble cherish, and the proud cast down,
Cut Traytors off, and thou shalt keep thy Crown.

And it is no wonder that such things now and then come to passe through the permission of God, moving the mindes, moderating the tongue, and sorting and mingling the lots according as he will have things to evene and fall out; for not onely *Balaam* the South-sayer and false Prophet, but his Asse also foretold most certain veracities and future events.

By the permission of God those who so earnestly gape after the knowledge of future things, are catcht in Satans nets and toyles, and intangled in many pernicious errours.

WE must not in this place omit the grave, good, and Christian admonition of St. *Augustine*,

Auguſtine in his book of Chriſtian Doctrine, *chap.* 22, 23. wherein he averrs, "That now and "then even by the permiſſion of our heavenly "Creator it is ſo brought about, that the devils "by the help of man foretelleth many things which "prove true, whereby many ſeduced by a va- "rious ſuperſtition, deſtructive perſwaſion, and "impious curioſity, in believing thoſe vain Divi- "nations, being left to themſelves, or as it were "by God forſaken, through the demerit of their "fore-paſt ſins and tranſgreſſions, run head-long "into moſt dangerous and execrable villanies "and enormities: let us take St. *Auguſtine* along "with us. Hence it is, ſaith he, that through a "hidden and occult divine judgement men thirſt- "ing after the knowledge of unlawful things, are "delivered over as their wanton voluptuouſneſs "hath deſerved to be deluded and deceived by "the fraud and deceit of the prevaricating An- "gels, unto whom the loweſt part of the world, "according to the admirable order of things by "Inſtitute of Divine Providence, is ſubjected; by "which deceptions and deluſions it falls out, that "through the moſt damnable and ſuperſtitious "divinations, many as well future as preſent con- "tingents are diſcovered, and happen according- "ly as by them predicted; and many things fall "out through their obſervations, of the adorers "of this art; that being intangled they become

"daily more and more curious, and so ensnare "and involve themselves in the traps and "tacklings of most pernicious errour; this kinde "of soul-fornication the sacred Scripture disco- "vers and also addes; if they fore-tell you things "which really so fall out, yet give no faith or "belief unto them: for though the Image of "dead *Samuel* foretold unto *Saul* veracities, yet "was the sacriledge by which that Image was "effected the more to be execrated and detested. "The woman in the Acts of the Apostles told "things which were true and certain, did St. *Paul* "therefore connive at that wicked spirit? no, he "chastized him, and dispossessing and casting him "forth, delivered and freed the poor creature "from that vexation and thraldom: then needs "must all these Apotelesmatical Arts and obnoxi- "ous superstitions begotten and brought forth "by pestiferous combination betwixt man and "the devill, be odious and hateful to knowing "mortals, and to be avoided and abhorred by all "good Christians: Thus this great light of Gods "Church.

To these may be added two causes more, and although not so probable, yet as much in use and practice.

Many

Many foretell future Events rather out of a prudence and experience in humane things, then by Astrological Art.

The third Cause.

MAny there are who foretell future things not so much by their skill in Astrology, and Apoteleſmaticals, as by a deep and ſearching reach of a pregnant intellect, and by a long knowledge in the practice of humane affaires, from whence they divine ſtrange things to their Clients, from the obſervation and inſight in their affairs and negotiations, employments, ſtudies, and conditions; for ſome there are who taking a ſurvey of the temper, affections, and inclinations of other meus bodies and conſtitutions, and obſerving what kinde of courſe of life they lead, whether vertuouſly or viciouſly inclined, what company they frequent, what exerciſes they delight in, they imagine and intimate what is likely to befall them; and from hence with a great deal of audacity and impudent confidence predict what enſuing events ſhall befall them: And according to this rule and ſcore when they ſee a Prince to tyrannize over his Subjects, and rack them with Contributions, Excize, Free quarter, and ſuch like other extortions, preſently they di-

vine, that this Potentate shall be murthered, or unking'd: If any man spend his time in robbing by the high way, breaking up of houses, or the like, Oh he shall be hang'd; a blasphemer of God and Religion, a broacher of damnable Heresies, a murderesse of her Husband, questionlesse you shall be told, such an one must be bound at a stake, and round about it fire and fagots, and so be burnt to death. This kinde of divining crafty *Hannibal* made use of, who perceiving the temerity, rashnesse, and ignorance in the Martial Discipline of the Romane Consuls and General, *Terentius Varro* and *C. Flaminius* foretold and prophesied unto his Africans a glorious victory, and to the Romans an ignominious overthrow and dismal slaughter; which confident assertion of *Hannibal*, the immediate overthrow of the Romane Army, and destruction of the souldiers, made current and good.

The too much confidence and credulity of such as run after Astrologers oft times is the cause of their speaking truth.

The fourth Cause.

OFt times the predictions of Astrologers prove true, through the foolish and light credulity of their Clients; for men for the most part

part give credit and belief unto such things as are foretold them either concerning the results they most vehemently desire and thirst after, or such as they most extreamly fear and abhor: for this vain and sottish credulity of persons gaping after that preknowledge of their fortunes doth distill and infuse into their thoughts, either a grand hope of the good which the Star-gazers promise; or contrariwise, an inavoidable fear and sadnesse, abhorring the deplorable and fatall events which they are made believe shall shortly fall upon them: These two passions of the minde Hope and Fear have such dominion and power over man, that they work strangely upon him, and oft are the efficients, that Contingents come so to passe as predicted by Astrologers; for a vehement and ardent hope and desire of the promised good fortunes, doth ofttimes so stir up and induce man to make himself fit to receive them, that he employeth all his endeavours, and useth his utmost sedulity to make himself a worthy subject fit to receive and entertain so great and wisht for fortunes and preferments; and by this careful d sposition of man in himself it often comes to pass, that he hits the mark, and arrives at the port and haven of his so longingly lookt after promist happinesse and good fortunes: and on the other side, the terror, fear, and horrour of calamities and evils foretold so work

upon mens thoughts and imaginations, that when they are to undertake any matter of concernment, they hang in suspence, afflict themselves, fear, doubt, and cast a thousand stumbling blocks and scare-crows before their apprehensions, and thereby leave the business unattempted, or at least not brought to perfection, and so fall through their own folly into those miseries & sad catastrophe's which were predicted unto them. Of this we have an excellent and convincing example which happened in a Romane Army (as (*Lucius* writes) being ready to fight the enemy: The Commanders and Southsaying Priests (as the then custom was) beheld the Intrails of a sacrificed Victim, thereby to conjecture of the future event of the battle; but alas they found all the Omens inauspicious, prefiguring nothing but ruine and destruction; yet wisely consulting among themselves, they laid a fair varnish on a rotten inside, and by an officious or rather necessary and profitable Lye, made the Army believe that the Omens pretended Laurells, Victories, and Triumphs: The souldiers by this encouraging prognostication (though onely a time-service Lye) heartned and animated with courage and undaunted bravery, joyn battle, and boldly engage the enemy, put to flight and rout those Squadrons, Files, and Troops, which the Augurs and Diviners through their superstitious observations denoun-

denounced Victors. Contrarily *Misias*, High Admirall of a great Armado of the Athenians, beholding a sudden Eclipse of the Moon, vainly imagined with himself, that if he weighed anchor that night, and set sail, some disaster or storm would scatter and confound his Navy; through fooliſh fear he stayes still in his supposed safe harbour, but before morning, to chastise his folly, he together with his whole Fleet is surprized by the Syracusans. And here to make good my promise made in the beginning to avoid prolixity, I conclude this Discourse concerning Astrologicall Divination.

To the Eternal Father Creator of all things: To our Lord and Saviour Jesus Christ: To the Holy Spirit, to whom onely things present, past, and future are perfectly known and manifest, be all Glory, Honour, and Praise for ever and ever. AMEN.

FINIS.

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